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THE MASAI

THEIR LANGUAGE AND FOLKLORE [illegible]

BY

A. C. HOLLIS

WITH INTRODUCTION BY
SIR CHARLES ELIOT

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PREFACE

THE Masai occupy a considerable part of the large plains 10
which extend from about one degree north of the equator to [131]
six degrees south of it, situate in both British and German East Africa. Those living in British territory commonly call themselves Il-Maasae[1], whilst the 'German Masai' are to a large extent known as 'L-Oikop[2] or Il-Lumbwa[3]. In olden days the coast people termed them without discrimination Wa-Masai or Wa-Kwavi[4], names which have been perpetuated by Krapf and others.

Sir H. *Johnston* states[5], and probably correctly, that the 174
Masai represent an early mixture between the Nilotic negro [144]
and the Hamite (Gala-Somali); and that this blend of peoples must have been isolated somewhere in the high mountains or plateaux which lie between the Nile and the Karamojo country. Certain it is that the Latuka, who are supposed to be descendants of the ancestral Masai, and who occupy this country,
speak a language that is closely allied to the Masai tongue, [197]
and have many customs in common with the Masai. The 114
accounts which have been published of the habits and

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[1] When spoken rapidly this word is sometimes pronounced Il-Masae (for further particulars see also p. 29, note 2).

[2] 'L-Oikop is believed to signify the possessors of the land. It also means murder (see p. 27, note 3, and p. 317).

[3] Not to be confounded with the so-called Lumbwa (whose real name is Kip-sikisi), a tribe living near the Victoria Nyanza in British East Africa. These Lumbwa or Kip-sikisi are nearly related to the Nandi, and are believed to have migrated from north of Mount Elgon (Hobley, *Eastern Uganda*, p. 10). Lumbwa is a term of contempt, and signifies a pastoral people who have taken to agriculture.

[4] The meaning of Kwavi (or Kwapi) in Masai is uncertain or unknown. Hildebrandt's suggestion (*Zeitschrift für Ethnologie*, 1878, p. 349) that Masai is derived from the Masai word 'maasa, property, and that Kwavi is a corruption of kafi, the Swahili for paddle (given in allusion to their broad-bladed spears), is probably incorrect.

[5] *The Uganda Protectorate*, vol. ii, p. 798.

114 customs of the Masai are both numerous and varied, but comparatively
little is known of their language. The following
113 books, which contain either short vocabularies or grammatical
114 notes, are probably all that exist[1].

I. *Vocabulary of the Enguduk Iloigob*, Krapf, Tübingen, 1854.
II. *Vocabulary of the Enguduk Iloigob*, Erhardt, Ludwigsburg, 1857.
III. *Life, Wanderings and Labours in Eastern Africa*, New, London, 1874.
IV. *Nubische Grammatik* (Einleitung), Lepsius, Berlin, 1880.
V. *Massailand-Expedition*, Fischer. (Mittheilungen der geographischen Gesellschaft in Hamburg, 1882-3).
VI. *A Visit to the Masai People*, Last. The Geographical *Journal*, 1883.
VII. *Die Sprache der Il-Oigob* (*die sogenannten* Wakuafi und Masai). Grundriss der Sprachwissenschaft (Band III), Müller, Vienna, 1884.
VIII. *Polyglotta Africana orientalis*, Last, London, 1885.
IX. *The Kilima-Njaro Expedition*, Johnston, London, 1886.
X. *Durch Massailand zur Nilquelle*, Baumann, Berlin, 1894.
XI. *Masai Grammar*, Hinde, Cambridge, 1901.
XII. *The Uganda Protectorate*, Johnston, London, 1902.

121 My endeavour in writing this book has been to place on record some of the thoughts and ideas of the Masai people, before their extinction or their admixture with Bantu elements and contact with civilization renders this an impossibility. The stories, the proverbs, the riddles, the songs, and the account of the customs and beliefs of this interesting people are all given in the words of the relators themselves.

000 My thanks are due to Sir C. Eliot for many valuable hints,
and for the kindly interest he has shown in my work;
[128] to Mr. W. J. Monson for the free translation of the songs
[127] and prayers; to Mr. R. J. Stordy and to Saleh bin Ali for the
loan of their photographs; and to the Director of the Royal
Botanic Gardens, Kew, and to the officials of the Agricultural
and Forestry Departments, East Africa Protectorate, for
determining the names of the trees and plants.

797 In conclusion I wish to pay a tribute of the highest praise to the work of the Church Missionary Society in East Africa.

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[1] When this was written Merker's book *Die Masai* (Berlin, 1904) had not been published.

PREFACE

Some years ago this body conceived the idea of educating at their central station at Freretown, near Mombasa, a few of the most promising of their up-country converts. When sufficiently advanced, these boys or men are sent back to their homes and become teachers of the Gospel. Thus, one Ol-omeni[1], a member of the Ol-bop or Loosirwa Masai, who had spent some years under the able tuition of the Rev. A. R. Steggall at Taveta, was baptized under the name of Justin, and completed his education at the coast. He is now one of the principal supports of the Society in Southern Masailand. To the kindness of the Society in lending me Justin Ol-omeni's services, and to the diligence of Justin Ol-omeni himself, I am in a large measure indebted for the material contained in this book. Philologists will possibly be interested to hear that there exist Masai (and possibly members of other tribes whose language has ever been a closed book) who are able to correspond with one another in their mother tongue. I have in my possession, for instance, several letters written in Masai.

As a well-wisher of the Masai and one who has known them for a decade, I consider that every support should be given to the Church Missionary Society and to the other Missions engaged in proselytizing in their midst, for it is only by the gradual and peaceful civilization of the tribe that they can be saved from extinction. The encroachments of civilization are beginning to be felt in East Africa; and the famous Rift Valley and the high plateaux where the fierce, bloodthirsty Masai once reigned supreme, are now becoming colonized by the white settler. It has often been proved in other parts of the globe that the native, on the advent of the white man, alters his habits or ceases to exist, and it is to be hoped that the Masai will choose the first of these alternatives.

A. C. HOLLIS.

Nairobi,
East Africa Protectorate,
May, 1904.

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[1] Ol-omeni means He who is despised. When this name was given him, he was a small, sickly child, and not expected to live.

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INTRODUCTION

The present work, by Mr. Hollis, Chief Secretary to the Administration of the East Africa Protectorate, treats of the language, traditions, and customs of the Masai, one of the most interesting and important tribes of these territories. I am not competent—and there must be few people in the world who are—to criticize by the light of independent knowledge the mass of material which he has brought together, and will merely attempt briefly to summarize the information about the race which we now possess. Mr. Hollis's previous contributions to anthropology, his opportunities for studying and daily conversing with the Masai, and his linguistic talents, which are well known to every one in East Africa, are a sufficient guarantee for the thoroughness and excellence of his work.

The Masai at present inhabit the inland districts of British and German East Africa from the equator to about 6° S. Few of them are found north of the Line except an isolated settlement just south of Lake Baringo, and they seem to avoid both the sea and the great central lakes. Many smaller pieces of water, such as Lakes Naivasha and Nakuru, are found in their country, but they neither use boats nor catch fish. They are divided at present into two sections, one of which, called 'L-Oikop, is agricultural and settled, while the other, or Masai proper, is entirely pastoral and nomadic. The difference between the two is evidently not ancient, for both speak practically the same language, and it is probable that the agriculturalists of the present time are nomads who have settled down. On the other hand, tradition does not carry the history of the tribe further back than a century at the most*, and it would be rash to assume that the nomad pastoral state is primitive or very ancient. It is quite probable that there was a large agricultural settlement on the Uasin-Gishu plateau from which the more adventurous warriors detached themselves.

In East Africa the Masai are clearly distinguished by their language, customs, and appearance from the Bantu races (although the latter often imitate them, and have received a certain proportion of Masai blood), and equally clearly related to the Suk, Turkana and Nandi-Lumbwa[1]. Somewhat more distantly allied to the same stock are the inhabitants of South Kavirondo or Ja-luo. These once again show close resemblances to some of the peoples who inhabit the banks of the Southern Nile, such as the Acholi, Bari, Latuka, Dinka and Shilluk. The whole group are sometimes classed together as Nilotic, and have many peculiarities in common. Their languages show a considerable, though varying, degree of affinity; physically, they are tall, thin men, with features which are not markedly negroid, and are sometimes almost Caucasian; several remarkable customs, such as the nudity of the male sex and the habit of resting standing on one leg are found among them all. The closest connection seems to be between the Acholi and the Ja-luo, and between the Masai, Latuka, and Bari. The Masai, Nandi, Lumbwa, Suk, and Turkana all possess in a more or less developed form a military organization which obliges all the male population, between the ages of about seventeen and thirty, to submit to a special discipline and constitute a warrior class. A similar organization does not seem to be recorded among the tribes who dwell along the Nile[2]. These latter are not a homogeneous group, so that the word Nilotic must be used with caution. The Madi, who occupy a large portion of the country between Lake Albert and Gondokoro and extend well to the east of the river, are linguistically different from their neighbours and apparently represent an invasion from the east, though in customs they do not seem to differ markedly from the Bari.

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* The genealogy of the medicine men goes back about [illegible] years.

A glance at the map will show that from the Rift Valley to the Nile there runs in a north-westerly direction a broad belt of non-Bantu languages, more or less allied to one another, Masai, Nandi, Suk, Turkana, Karamojo, Latuka, Bari, and Dinka. The Karamojo appear to be Bantus who have been forced to accept an alien form of speech. This distribution of languages seems clearly to suggest a south-eastward movement from the country between the north of Lake Rudolf and the Nile. The hypothesis is rendered more probable by the fact that in East Africa as elsewhere the course of invasions has been mainly from the north to the south. This is certainly is the case with the Galla, Somalis and Abyssinians (who are rapidly encroaching on the Protectorate), and probably with the Bahima. It also seems probable that the physical type of these races (Masai, Nandi, Turkana, Elgeyo &c.) represents a mixture between the negro and some other factor. It does not seem to me possible to make any definite statement as to what that factor may be, but the neighbourhood of Egypt and Abyssinia renders several hypotheses plausible. Baker states that the appearance of the Latuka (who are probably the closest allies of the Masai) points to a Galla origin and that there are Galla on the east bank of the river (Nile) only fifty miles east of Latuka, which they have often invaded. It may therefore be that the Nilotic tribes, and possibly also the Turkana to the south, represent a hybrid of the negro and Galla.

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[1] The name Lumbwa is confusing. It is really a term of opprobrium applied by the nomadic warriors to agriculturalists of their own or allied tribes (and, apparently, to Bantus). Hence the [illegible] are often called Lumbwa Masai. But the name is popularly and officially applied to a tribe closely allied to the Nandi who live to the south of the Nyando valley.

[2] Baker perhaps alludes to something similar among the Latuka whose young men, he says, join the fighting only.

There is absolutely nothing to show when the Masai moved southwards, but the traditions reported by Mr. Hollis (p. 270, &c.) seem to place the earliest history of the world in an East African setting, and convey no hint of an earlier home. The chief characters in these stories are the Masai, the Dorobo (hunting tribe), and the Naiteru [illegible], and the principal event some arrangement by which the Masai obtain a right to all the cattle in the world. This seems to indicate that they must have been a long time in their present haunts and have lost all consciousness of their origin. Some of the proverbs, such as 'The zebra cannot change its stripes' and 'Mountain does not meet mountain,' have a familiar oriental ring; but it would be unsafe to speculate how they came to Masailand.

A very different view of the past of the Masai is suggested by Merker's recent work (*Die Masai*, Berlin, 1904). He regards them as belonging to the same stock as the ancient Hebrews and quotes a great number of traditions respecting the creation, deluge, ten commandments, &c. which resemble the Biblical and Babylonian versions of primitive history. A critical examination of these stories is very desirable, as one cannot help suspecting that they contain elements borrowed from Christian or Mohammedan sources. On the other hand, in all questions affecting the origin of East African races, our only data are the most recent types of physique, religion, and language, and we cannot, as in the case of more civilized nations, go back two or three thousand years with comparative certainty. We can form no idea of how many strata of population such a period would represent in Africa, what mixtures and disruptions of races it would include.

INTRODUCTION

a tribe coming from the north like the Masai, and possibly at one time in touch with races influenced by ancient Egypt, may conceivably represent not an improvement of the primeval African mind but a degeneration of some other race. Still, in accounts which we have of the Nandi and Dinka one finds the same vague belief in a supernatural power, which most travellers have reported as existing among the Masai, and an absence of traditions regarding the origin of the human race[1].

The history of the Masai as far as we know it for the last hundred years presents as its most important feature a conflict between the pastoral and agricultural sections, ending in the victory of the former and the annihilation of large settlements of the latter. The conflict was disastrous for the race, for the portion which survived depended entirely on cattle and raiding for subsistence. The herds suffered severely from plague in the eighties and the advent of Europeans and the gradual introduction of the Pax Britannica could not be otherwise than unfavourable to the pretensions of a tribe whose prosperity depended so largely on continually plundering their neighbours. Nevertheless from at least 1830 to the early eighties the pastoral Masai were a formidable power in East Africa. They successfully asserted themselves against the Arab slave-traders, took tribute from all who passed through their country and treated other races, whether African or not, with the greatest arrogance. About 1859 they raided Vanga on the coast near the present German frontier. Thomson (*Through Masai Land*, 1885) describes how, in 1883, they annoyed his camp and ordered about the whole caravan, including himself, as if they had been masters and the travellers slaves. This period of triumph was succeeded by one of disaster. Rinderpest attacked the cattle and small-pox human beings. The surrounding tribes who had suffered from their raids were not slow to revenge themselves for the oppression and plunder of the past, and a severe famine completed the catalogue of misfortunes. The numbers of the Masai were undoubtedly greatly reduced, and at present those found in British East Africa only amount to a very modest figure, variously estimated at from 25,000 to 10,000. The latter estimate, which is the latest and perhaps the most correct, is based on the assumption that there are 7,500 in the

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[1] See Mitterrutzner, *Die Dinka-Sprache*, 1866, p. 98, &c. It is true that some expressions ascribed to the Dinka, such as 'We do not know—the war [illegible]' might be interpreted as a consciousness of the loss of traditions.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

claim to belong to these five divisions. Merker gives as the principal divisions three provinces, Kisongo, Loita, and [illegible]. This is perhaps not according to Masai tradition, but is not incorrect as a practical description of the present distribution of the tribe. The Loita and [illegible], also known as [illegible] and [illegible], are both subdivisions of the [illegible] district, of whom the former acquired importance by refusing to accept the present Laibon, Lenana and following instead his brother Sendeyo. Besides these districts, there are four clans representing genealogical not territorial divisions: Aiser, Mengana, Molelian and Mokesen. The Aiser seem to enjoy a certain primacy. The medicine men all belong to this clan, which is specially connected with Mount Ngong (to the south of Nairobi), also called Ol-doinyo [illegible], the mountain of the Aiser.

According to the social system of the pastoral Masai the male sex is divided into boys, warriors and elders. The first stage continues until circumcision, which may be performed any time between thirteen and seventeen, or sometimes in the case of poor people not till twenty. Those who are circumcised about the same time (see p. [illegible] for details) are said to belong to the same age, and are known collectively by a distinctive name such as 'the White Swords' or 'the Invincibles.' After circumcision the warriors plait their hair, but, except for a small skin hanging over the shoulders and their arms and ornaments (which are described by Mr. Hollis) go absolutely naked. They subsist entirely on meat, milk and blood and in particular may not smoke or touch intoxicants. They do not live with the married people, but in separate kraals with the immature unmarried girls, with whom they are allowed to cohabit freely. Tradition[1] (see p. [illegible]) ascribes this practice to the fear that if girls were kept away from the society of their own warriors, they would let themselves be seduced by the enemy; but the remedy has been worse than the danger it was to avert. The direct physical evil is considerable, and is partly responsible for the diminishing numbers of the race. Besides this, female morality after such a girlhood was naturally low, even when the Masai kept to themselves. Now that they have come into contact with civilization, prostitution and venereal disease have become deplorably frequent. About the age of twenty-seven or thirty, or nowadays when raiding is forbidden somewhat earlier, a warrior marries and settles down. If he is a man of wealth and importance he may be elected chief[1], in which case he is responsible for the discipline of the warriors and their appearance when summoned to fight, though he does not go to the wars himself. As with most East African tribes the elder's ideal of existence seems to be ease not combined with drunkenness. [illegible] 'Don't lie with your feet against a post like the father of many cows' meaning 'Don't give yourself airs' is a vivid picture of the Masai pater familias taking his ease in the primitive posture of lying on his back with his feet against a post, while his family do all the work for him.

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[1] It is said that among the Nandi, Suk, and Shilluk there are similar customs of free love.

Masai women, unlike the men, are carefully dressed in leather garments, but a very odd and according to our ideas most unbecoming custom forces them to shave their heads. Before marriage they are circumcised, and signalize their change of state by wearing large circular earrings and necklaces of brass and iron wire. Both girls and women have their legs and arms encased in iron ornaments, so that they can sometimes hardly walk.

This military organization of the Masai made them a most effective body for destructive military operations, and explains not only the predominant position which they acquired in East Africa, but also the respect which they inspired and the extent to which their customs were imitated by other tribes. On the other hand, it probably also is the reason why they never founded any state or polity analogous to the kingdoms of Uganda and Unyoro. The centre of political gravity was not with the elders or chiefs, but with a republic of young men, governed by ideas of military comradeship and desirous only of military glory. Retirement from this band of warriors as a chief was honourable, but seems to have been recognized as a removal to an inferior sphere of activity. The chiefs arranged the details of the raids which the warriors wished to undertake, but their power of compelling them to do anything which they did not wish was very slight.

The nearest approach to a central and superior authority among the Masai is the medicine man or Laibon (more correctly Ol-oiboni; see p. [illegible], &c.). They all belong to the Kidongi family of the Aiser clan, and are said to be descended from a personage called Ol-le-Mweiya, who came down from heaven and was found by the Aiser sitting on the top of Mount Ngong. This was nine generations ago, the genealogy having been preserved. The influence of the

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[1] The chief is elected from the warriors, but leaves their ranks at once and becomes an elder.

1: Hollis G-3 (ca. 1850-1904) 1905
FL12 Masai FL12

The influence of the medicine-man is due to his supposed power of prophecy and divination. No explanation is offered of this power, nor does it appear that the Laibons are believed to enjoy the acquaintance and assistance of definite spiritual beings; but they can foretell the future by such methods as throwing stones out of a horn, inspecting the entrails of slaughtered animals, interpreting dreams and delivering oracles when intoxicated with honey wine. Great, however, as is their influence, it does not appear that either among the Masai or the Nandi, where similar institutions prevail, they have ever attempted to assume a position like that of the various small sultans of the coast or the kings to the west of Lake Victoria.

The most celebrated of these medicine-men was Mbatian, the father of the present holder of the office, Lenana, who died about 1890. He is celebrated for having prophesied outbreaks of cattle plague and small-pox, which duly came to pass, and also for having foretold the arrival of white people. It is generally said that he bade the Masai be friendly to them, but Mr. Hollis could not find any corroboration of this statement. His death was followed by a disputed succession. There is considerable discrepancy as to the details of the story, but, according to the version taken down by Mr. Hollis (p. 327), Mbatian told his eldest son Sendeyo that on the morrow he would invest him with the insignia of a Laibon, of which the principal is an iron club. Lenana, the younger son, overheard, and presented himself before his father very early the next morning. Mbatian, who was very aged and had only one eye, behaved much like Isaac in similar circumstances and gave his younger son the insignia, saying 'Thou shalt be great among thy brothers and among all the people.' In any case, Lenana succeeded, and was accepted as Laibon by all the Masai except the Loita. This created a division in the tribe, and as it roughly corresponded with the division between British and German territory, Sendeyo was long regarded as the chief of the German Masai and Lenana of the British. But in 1902 Sendeyo quarrelled with the German administration, made his peace with his brother, and came over to the British Protectorate.

The religious ideas of the Masai, as collected by Mr. Hollis, are vague and unformulated. The commonest word for God is Eng-ai, which it will be observed is a substantive with a *feminine* article. Eng-ai appears to be used either quite indefinitely and impersonally of remarkable natural phenomena [illegible] rain, the sky and firmament, or else definitely and personally of superhuman beings. In this latter sense it is said that there are two Gods (Eng-ai[illegible]), the Black God and the Red God, of whom the former is kindly, but the latter malevolent. It is the special function and pleasure of the Black God to provide rain, but the Red God objects to [illegible] on the celestial water-way. Local thunder is the result of the Red God trying to get to earth through the Black God's dominions in order to kill men, but the distant rumbling is the Black God saying to him, "Do let them alone; don't kill them." The happy theory that the good god is near but the bad god far, which is probably no accident but due to the fundamental characteristics of the Masai mind, has doubtless saved much suffering, for it does away at once with the necessity for human sacrifices and all similar methods of propitiating cruel powers. Besides the Black and Red Gods there is a quasi-divine personage called Naiteru-kop, who appears to have been, if not the creator, at least the arranger of the present order of things. A man called Le-eyo appears to have been the principal patriarch, though there were also Dorobo (hunting tribes) in his time, so that he was not strictly the first man. Death entered the world owing to his selfishness and disobedience (p. 271), and, by an incident common in stories of this kind, his younger son became the father of the Masai, while his elder son lost his birthright, and was the ancestor of the inferior tribes.

The worship of the Masai, like their beliefs, seems to be somewhat vague and wanting in ceremonial, but Mr. Hollis's collection shows that they have definite prayers, and that they petition the deity more frequently and fervently than the surrounding tribes are known to do. This is confirmed by Thomson, who speaks of them howling out prayers to Eng-ai for hours together. By a custom not without parallel in other nations, it would appear that the women pray twice a day, but the men only occasionally and in grave circumstances. The prayers which are for children, rain, and victory, are addressed to Eng-ai as a distinct personality "who is prayed to and hears." Remarkable also is the phrase "the highlands and lowlands of our vast country which belongs to our God." On the other hand, the sun and moon, the morning and evening star, and the mountain clouds are also invoked, and one song says in two consecutive verses, "He whom I pray to is God," and "He whom I pray to is Lenana, our medicine man." It is difficult to say whether we have here primitive and undeveloped religious sentiment where the personality of the deity is hardly separated from striking natural phenomena, or remnants of some old cultus of the heavenly bodies, mountains, and tribal deities preserved in a hazy way by a military race which had not paid much attention to religion.

The Masai believe that ordinary persons die like cattle, and they throw away their corpses to be eaten by hyenas[*], in the revoltingly unceremonious way common to many East African tribes. Medicine men, however, and influential people are buried, and their souls are said to pass into snakes, which are respected in consequence. Many tribes on the Nile also reverence snakes. It is noticeable that death and misfortune are not attributed to witchcraft. The Laibon is not the same as the Witch Doctor of the Bantu tribes, and it is no part of his duties to detect witches.

As the Masai men will practically do nothing but fight or tend cattle, they are naturally dependent on others for all articles, including their arms, which cannot be manufactured by women. There is among them a special tribe of smiths, called El-Kunono, who make iron weapons, but are treated as inferiors and not allowed to marry Masai women. A somewhat similar tribe are the Dorobo or hunters.

It would appear that the military organization, the aversion to hunting, to eating game or vegetable food, and to engaging in agriculture or any productive art are peculiarities specially developed by the Masai, though some of them have been imitated by other tribes. Another peculiarity is the shape of their houses—long low buildings constructed of poles, grass, and mud, and divided into rooms by partitions. Their other customs, however, seem to tally with those of the Latuka, Bari, and Dinka, as far as differences of residence and occupation permit. Remarkable points of agreement are the nudity of the men, the shaven heads of the women, extraction of the middle teeth of the lower jaw, resting in a standing position on one leg, drinking the blood from living animals, and spitting as a sign of affection or benediction.

Linguistic evidence points the same way, though ampler and clearer information about the languages of the Nile is desirable for purposes of comparison. It is no want of respect to the labours of Sir H. Johnston and others to say that the researches of Mr. Hollis have for the first time

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[*] It has been suggested that this practice may be due to a desire not to contaminate the earth by burial, but Mr. Hollis could find no trace of this idea, although he carefully inquired.

made the grammatical system of the Masai language coherent 197
and clear. It has a marked love for lengthy formations, and 193
until the articles, relatives, verbal prefixes and affixes had been separated out it was impossible to discover not only roots, but even the simple forms of nouns and verbs. Much still remains to be done in dividing these forms into their essential parts and formative elements, but the general structure of the language appears to be established beyond doubt.

Except for the length of the words, the phonetics are 194
simple and easy. Difficult groups of consonants and the harsher gutturals are absent, and the utterance seems to be somewhat languid, and in particular the pronunciation of
the labials tends to be indistinct. The verb is clearly 193
distinguished from the noun, and shows great luxuriance of formation, but has only moderate powers of expressing the categories of personality and time. A prefix indicates not only the subject but also the pronominal object; but the distinction is not always complete: thus Aasuj means either I follow thee, or they follow me; Kisuj, thou followest me, they follow thee, or we follow him. Only present and past times are clearly and regularly expressed. The future is sporadic. The imperative is not, as in so many languages, the simple verbal root, but a form analogous to the subjunctive. The negative is expressed by *m* or *mi*, but various circumlocutions are also used. There is a great wealth of derivative forms. These comprise an impersonal passive; forms denoting motion to and from the speaker; a form indicating that the action is done in the interests of some one; another indicating the instrument with which or the place in which a thing is done; reflexive, causative, and neuter formations.

Unlike the verb, the noun shows very little power of inflexion, and can only indicate number. The plural is formed by a great variety of suffixes, such as *a*, *i*, *o*, *ra*, *ta*, *tin*, *shi*, *shin*, *ni*, *n*, *k*, &c., but it is noticeable that the singular is often formed from the plural, that is to say, a collective noun is individualized by the addition of a suffix, e.g. Il-Keyu, the Elgeyo tribe, Ol-Keyuni, one man of the tribe; il-akir, stars, but ol-akira, a particular star. Not only are there no case inflexions, but prepositions are almost entirely absent, so that the possibility of indicating case relations in a substantive is very limited. The nominative and accusative are not distinguished except by position, even in pronouns. The genitive is expressed in various ways, usually with the help of the article and a particle of varying form, in which the letter *l* often occurs. Similar forms, but with *t* in the place of *l*, are used as a local case with the most various meanings, such as in, out, to, from, at, with, &c. These very defective modes of expression are supplemented by the use of the derivative forms of the verb which indicate motion to or from, action in the interest of a person or by means of a thing. After the verb, the vitality of the language appears to be concentrated in the article and the relative. The article (*ol*, masc. sing., *il*, plural; *en*, fem. sing., *in* plural[1]) indicates number and gender. The latter is more analogous to the grammatical genders in German than to the simple distinction between male and female beings, *ol* being used to denote what is big and strong, and *en* what is small and weak, so that side by side with instances of sexual distinction like ol-ashe, a male calf, eng-ashe, a female calf, we also have such pairs as ol-ayõni, a boy, eng-ayõni, a small boy; ol-alem, the sword, eng-alem, the knife. The power of expressing the genitive and locative cases resides principally in the article, and as a rule a noun is unintelligible unless it is accompanied by it, the chief exception being abstract nouns which naturally are not numerous in the stage of mental development which the Masai have reached. It is noticeable that the article is more general in signification than either the definite or indefinite articles of other languages, and merely expresses the existence of individual objects or collective groups as separate entities. But that it is of the nature of an article and not a mere formative prefix is shown by the fact that the demonstrative, interrogative, and some other pronouns can be substituted for it (e.g. ol-tuñgani, the man; ledo-tuñgani, that man; kalo-tuñgani, what man?). Very remarkable is the use of the article with a genitive to form a substantival expression, equivalent to the use of an adjective as a noun in other languages, e.g. ol-lo-'l-masi, the-of-the-mane, that is, the maned one or lion; ol-le-'l-lughunya, the-of-the-head, the brain (cf. ἐγκέφαλος); ol-le-'ng-aina, the-of-the-hand, the handed one, the elephant (cf. Sanscrit hastin, an elephant, from hasta, hand).

The relative which offers many resemblances to the article, consists of the syllables *o*, *oo* in the masculine, and *na*, *naa* in the feminine. By prefixing it almost any part of the verb can be turned into an attribute or relative sentence. This neat and concise usage is an effective compensation for the scarcity of real adjectives and participles. Also the article and the relative can be used together to form a noun: ol-o-unisho, the-who-sows, that is, the sower. 193

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[1] Under conditions explained in the Grammar, the article becomes *o*, *e*, *eng*, and *eñg* in the singular, and *i*, *ing*, and *iñg* in the plural.

As far as our limited knowledge of it permits us to judge, 197 Latuka is the language which most resembles Masai. It is spoken to the east of the Nile, about 4° N., rather to the north of Nimule. Unfortunately we have no account of the grammar, but Emin Bey (*Zeitschrift für Ethnologie*, 1882, pp. 174–8), and Baker (*The Albert Nyanza*) have given some contributions towards a vocabulary. About a third of the words known are obviously the same as the Masai equivalents, and of the remainder many look as if they would prove identical when we have a better knowledge of the changes the consonants may undergo and can separate the roots and formative elements more accurately. This is a fair percentage of correspondences, if we consider how quickly unwritten languages change, and how often one member of a pair of related words may not be that in most general use. A traveller's vocabulary of English and German would probably give 'dog' and 'Hund' as corresponding words, and not mention 'hound.' An inspection of the Latuka words suggests that *a*, *e*, and *n* represent an article similar to that in Masai, but that the letter *l* is not used in this connexion. Aker, a male sheep, and naker, a female sheep, corresponding to the Masai ol-kerr and en-gerr, are significant.

The next nearest relative of Masai seems to be Bari[1], spoken to the north-west of Latuka on both banks of the Nile. Friedrich Müller (*Grundriss der Sprachwissenschaft*, Band III, 1884) noticed the resemblance of this language both in grammar and vocabulary to Masai. The vocabulary would appear, however, to contain more than one element, and a considerable proportion of the words are unlike Masai, and perhaps are West African in origin. The grammatical forms are less developed and luxuriant than in Masai, and hence the words are shorter, but the system seems essentially similar. The verb has an active and passive voice, and distinguishes a durative, an aorist, and an imperative. The noun has a singular and plural formed by various affixes as in Masai, and the singular is sometimes the longer form, being derived from the plural by the addition of a syllable indicative of individuality. There are a few prepositions, but not many, though more than in Masai. The pronouns are fairly like those in Masai, and there is an article, masculine *lo*, feminine *na*, plural *ti*, but it is suffixed to the substantive. It is possible, however, that a *k* which is sometimes found at the beginning

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[1] Mitterrutzner, *Die Sprache der Bari*, Brixen, 1867.

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of words may be the remnant of an article. Compare, for instance, kolong, sun; kare, river; konge, eye; komong, face, with the Masai eng-oloñg, eng-are, eng-oñgu, eng-omom (cf. the vocatives with prefixed *K*, p. 15). A relative prefix like *o-*, *na-* seems not to be known, but we find adjectival phrases like ko kure, thirsty (with thirst), and lo-dit (masculine), na-dit (feminine), small, which recall Masai constructions.

The Dinka[1] language, spoken to the north of Bari, has, as Friedrich Müller points out, considerable resemblance to it. A good number of words can be reasonably compared with Masai forms, but superficially the likeness is not great, as the Dinka words are generally monosyllabic and rarely have more than two syllables. Lem (knife) seems to be the Masai eng-alem; mac (fire), en-gima; ton (man), ol-tuñgani; pey (moon), ol-apa, Bari yapa; kir (water), eng-are, Bari kare. It is not, however, probable that the Dinka forms are primitive, as they are capable of considerable changes which may be explicable by reference to older and fuller forms. For instance, lyeb, the tongue (? Masai ol-ñgejep), can become lyep, lyema, lyem, lip and lib; mac, fire, mañe, mañ, and mêc; tik, a woman, wife (? connected with en-dito, in-doiye), tine, tin, ting, dyar. Except for these changes which affect the plural (e.g. ran, a man, ror, men) and the word on which a genitive depends (tik, wife, tin e beyn did, wife of the great chief), Dinka resembles Bari in its general construction. It would seem that Bari is nearest to the common substratum of these languages, though it has been exposed to foreign influences and that Masai (with which Latuka should perhaps be included) and Dinka represent modifications in two different directions, Masai having a profusion of formative elements which are heaped one on the other and result in very long words, while Dinka is prone to contraction, which produces irregular inflexions.

Turning to the East African languages I think that when the Nandi-Lumbwa and Suk-Turkana groups have been more fully investigated they will prove to be closely allied to Masai, and therefore to the languages with which the latter is connected. To the best of my belief, our only materials for the study of these tongues are Johnston's and Hobley's vocabularies, and our knowledge of the grammar is very defective. It is clear that there is a resemblance between simple words, particularly those denoting parts of the body (e.g. Eye: Masai, eng-oñgu; Nandi, konyak: Suk, koñ; Turkana, ekoñ. Mouth: Masai, en-gutuk; Nandi, kötet;

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[1] Mitterrutzner, *Die Dinka Sprache*, Brixen, 1866.

Suk, kōte; Turkana, akotok). I think traces of articles can be detected, and Nandi certainly has many formative elements combined with the essential part of the word, such as *-t* and *-da* to mark the singular, and *k*, *nek*, and *wek* for the plural. When the precise force of these prefixes and affixes is known, the degree of relationship with Masai will be plainer. The verbal forms quoted from Nandi seem very similar to those in Masai. 197

Nandi.	compare	*Masai.*
Aonget ane, I know.		Asuj nanu, I follow.
Inget inye, thou knowest.		Isuj iye, thou followest.
Ingen ni, he knows.		Esuj ninye, he follows.
Kinget acek, we know.		Kisuj iyook, we follow.
Onget akwek, ye know.		Isujusuju 'ndae, you follow.
Inget iceke, they know.		Esuj ninje, they follow.
Maonget, I do not know.		Masuj, I do not follow.
Minget, thou knowest not.		Misuj, thou followest not.
Minget inne, he does not know.		Mesuj, he does not follow.
Mokinget, we do not know.		Mikisuj, we do not follow.
Nenyu mwonget, ye do not know.		Misujusuju, you do not follow.
Menget icek, they do not know.		Mesuj, they do not follow.

In Masai it is not necessary to express the personal pronoun except to avoid ambiguity. Suk, like Masai and Nandi, has *m* as a sign of the negative, but Turkana has *nye*.

It does not appear to me that these languages—Masai, Nandi-Lumbwa, Suk and Turkana—have any clear kinship with Somali and Galla. The coincidences in vocabulary seem explicable as loan words. The grammatical system of all is compatible with the view, if it can be supported by other arguments, that all can be traced back to one stock, that is to say, none of the languages show an essentially different method of forming words and constructing sentences, as does, for instance, the Bantu group. But the similarity consists in the absence of striking differences rather than in points of positive agreement. It may be noted, however, that Somali has an article; that the negative is *ma*; that there are some resemblances with Masai in both the personal and possessive pronouns, and that those verbs which take prefixes offer a general resemblance to the corresponding Masai formations (Somali: *a-qan*, *ta-qan*, *ya-qan*, *na-qan*, *ta-qan-in*, *ya-qan-in*, I know, you know, &c., compare Masai *a-suj*, *i-suj*, *e-suj*, *ki-suj*, *i-sujusuju*, *e-suj*).

It may be of interest as throwing light on the relationships of East African languages to give the numerals of those which have been mentioned, as well as of Ja-luo, Acholi, and Madi. 197 802

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	SOMALI.	MASAI.	LATUKA.	NANDI.	TURKANA.	SUK.	BARI.	DINKA.	JA-LUO.	ACHOLI.	MADI.
1	Kau	Ōbo, *m.* Nabo, *f.*	Abodi	Akoñge	Epei	Okoñgo	Tu *or* Geleng	Tok	Achiel	Akiel	Alo
2	Laba	Aare, *m.* Are, *f.*	Arrega	Aoñg	Ñgaro	Ōyeñg	Ōri *or* murek	Róu	Areio	Arió	Erí
3	Sadeh	Okuni, *m.* Uni, *f.*	Guniggo	Sömö	Ñgauni	Somok	Jala	Dyak	Adek	Adek	Nā
4	Afūr	Ooñgwan, *m.* Oñgwan, *f.*	Angon	Añgwan	Nömwon	Añgwan	Ungwan	Nguan	Añgwen	Añgwon	Sū
5	Shan	Imyet	Niyet	Mut[a]	Ekan	Müt	Kanat	Wdoda	Abity'	Abi	Töü
6	Leh	Ille	Elle	Lo	Ekani kapei	Ekani kapei	Buker	Wdetem	Awuchiel	Abichel	Aziá
7	Todobā	Oopishana Naapishana	Attarit	Ṭosmb	Ekani gare	Müt syeñg	Buryô	Wderóu	Aberöo	Abierió	Tudieri
8	Sided	Isyet	Ottógoni	Sisi	Egañgauni	Gangaûni	Budök	Bêt	Aburo	Aboro	Arró
9	Sagal	Ōudo [1], *m.* Naudo, *f.*	Óttongon	Sokol	Ekan kumwon	Ekan kumwon	Bunguáa	Wdenguan	Ongachiel	Aboñgwen	Dritsaló
10	Toban	Tomon	Tomon	Taman	Tommon	Tommon	Puök *or* Mere	Wtyer	Apar	Apa	Mudri

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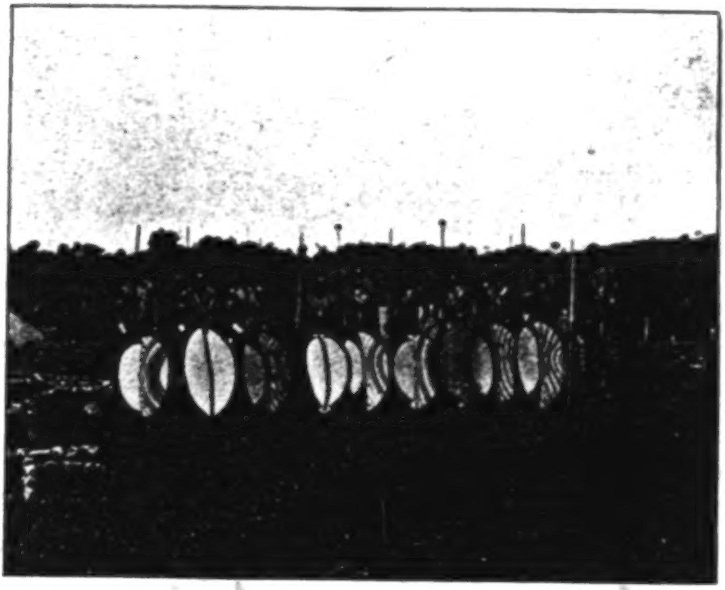
[1] *Endoroj* and *sal*, the latter according to F. Müller, are also used for 9. Of the higher Masai numbers, *Tigitim* (20) seems to be the Galla *digdam*, *artam* (40), and *onom* (50), perhaps the Somali *afartan* and *kontan*. *Osom* (30) is the same as the Suk word, and apparently connected with *Somok* (3).

197 802 This list of numbers suggests the following reflections among others: (*a*) Madi is quite different from the other languages, and gives the impression more than Somali of belonging to a different group. (*b*) Somali has lent numbers to Masai, Latuka, Nandi, Turkana, and Suk, but is otherwise distinct. (*c*) The remaining languages had originally separate numerals only up to 5. The higher numerals are expressed in Nandi and Masai by borrowed words or new formations, in the others by compounds which more or less clearly mean 5+1, 5+2, &c. It is remarkable that both in Bari and Dinka, as well as Ja-luo and Acholi, though they do not otherwise correspond in details, 7 and 9 are clearly 5+2 and 5+4, but 8 is not so plainly 5+3. (*d*) The numerals up to 5 show a fair correspondence. 4 is practically the same in all languages, and so is 2, except in Nandi and Suk, where it is replaced by a word which may possibly mean 'pair,' just as *juz* is commonly used for 2 in Arabic dialects. For 5 there are at least two words: *mut* and *imyet* in Nandi and Masai; *kanat* and *ekan* in Bari. Suk uses both. Possibly *wdeds* in Dinka and *abity'* in Ja-luo represent variations of the first root, as may also the *Bu* in the Bari numerals from 6 to 9. 1 shows great variety, which may perhaps be paralleled in other families of languages, for instance, Aryan; but it is strange that there should be so little agreement as to 3. Masai and Turkana use *uni*, Nandi and Suk *somok*. *Jala* in Bari stands alone. Dinka, Ja-luo, and Acholi use some word like *dek*, which perhaps reappears in the Bari for 8, *budök* (=5+3). The general conclusion to be drawn is that all these languages (except of course Somali and Madi), while forming closer sub-groups among themselves, belong to a common stock, and that the nearest relation of Masai is Latuka, though they have been separated long enough for each to develop special features.

600 Mr. Hollis's book will appeal chiefly to the scientific world, and perhaps is, with the exception of Sir Harry Johnston and Krapf's works, the most valuable contribution which has yet been made to the anthropology and philology of the British possessions in East Africa. But it will also have, if used as it should be, a very great practical value. Experience gained in many parts of the world has impressed on me the obvious but much neglected truth that if one wishes to be on friendly terms with other races and to avoid misunderstandings, the first essential is to speak their language. There can be no doubt that in East Africa, as elsewhere, natives are delighted

PLATE III



714
634
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Masai warriors of various 'ages' and 'districts,' each with the shield of his 'age' and 'district.'

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Scene on the Uganda Railway. Masai and other passengers.

[Facing p. xxviii]

650 to converse with Europeans, and equally little doubt that disastrous and costly misunderstandings have occurred because no one was capable of giving or receiving explanations when trouble was brewing. Hitherto few of our officers have known any language but a little Swahili, and except for very intrepid spirits the absence or inadequacy of textbooks has made the acquisition of all others a practical impossibility. Of late the languages of Kikuyu and Ukamba have been made more accessible, and the same may now be said of Masai, though Nandi, Suk, and Turkana still await an expositor. It is much to be desired, however, that Government should encourage and somewhat liberally reward proficiency in these languages. In practice, the difficulty is to *insist* on a knowledge of any language but the lingua franca, Swahili, because the others are mostly spoken in comparatively small districts, and it is impossible to restrict an officer's service to one linguistic area, or to require him to learn Masai when he may any day be removed to a Somali-speaking district. But much might be done by offering better recognition, pecuniary and other, of the services rendered by those who are willing to take the trouble of learning the less known tongues. A few hundreds expended in prizes is good economy. There may still be occasions when ability to carry on a discussion in Nandi may avert a punitive expedition costing tens of thousands of pounds.

I agree with the opinion indicated by Mr. Hollis in the last paragraph of his preface—that the only hope for the Masai is that under intelligent guidance they may gradually settle down and adopt a certain measure of civilization. Any plan of leaving them to themselves with their old military and social organization untouched seems to me fraught with grave danger for the prosperity of the tribe as well as for the public peace. But whatever their future may be, I am sure that the author of this book, which I now commend to the attention of officials as well as men of science, has, by putting within the reach of all a knowledge of the language and the customs of the Masai, done much to facilitate a settlement of all questions which may arise between them and our administration.

C. ELIOT.

Nov. 14, 1904.

[P. 1]

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PART I

EN-GUTUK OO-'L-MAASAE

MASAI GRAMMAR

ALPHABET AND PRONUNCIATION.

VOWELS.

A represents the English *a* in father.
Ē ,, ,, *a* in fate.
E ,, ,, *e* in benefit.
Ä ,, ,, *a* in dare, but longer and more open.
I ,, ,, *i* in hit.
Ī ,, ,, *i* in ravine.
O ,, ,, *o* in not.
Ō ,, ,, *o* in mote.
Ô ,, ,, *aw* in paw.
U ,, ,, *u* in bull.
Ū ,, ,, *u* in flute.
Ă ,, ,, *u* in but, *o* in tongue.
Ai ,, ,, *i* in ice, *ai* in aisle.

Ae is a diphthong similar to *ai*, but formed by a union of the vowels *a* and *e*.

Au represents the English *ow* in how.
Oi ,, ,, *oi* in oil.

Ei. These two letters are usually pronounced separately, but they are sometimes slurred over and are scarcely distinguishable from *ei* in eight or *ey* in they.

Whenever *ai* or *oi* are not pronounced as diphthongs, the *i* is marked by a diaeresis, thus, *aï*[1].

Vowels are only doubled when there is a distinct repetition of a single sound. Sometimes, however, sounds which when spoken slowly must be indicated by a double vowel, are contracted into a long single vowel when spoken quickly.

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[1] Examples of *ai*, *aï*, and *ae*:—'Ng-ai, the bows; eng-aï, the god; eng-ae, the other.

CONSONANTS.

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B, *d*, *k* as in English.

G is hard, as in the English word go.

H is used as an aspirate only in a few interjections.

Gh is a *g* followed by an *h* as in log-hut, and resembles the *gh* in Sanskrit. It is not pronounced like the Arabic *ghain*.

J nearly resembles the English *j*, though it is sometimes pronounced like *dy*.

Ch as in church. It, however, is sometimes exchangeable with *j* or *dy*: e. g. ol-chani, the tree, may also be pronounced ol-jani *or* ol-dyani.

Sh, *l*, *m*, *n* as in English.

Ng has two separate sounds, the one hard as in the English word finger, the other as in singer. The latter sound is written *ñg*.

Ny. This sound is similar to *ni* in the English word minion, or *ñ* in Spanish.

P is more explosive than in English.

R is always well pronounced or rolled on the tongue. The Northern Masai sometimes pronounce this sound like a burring *r*.

S, *t*, *w* as in English.

W̆. In a few words there appears to be a trace of a *w* which is only partially pronounced even when talking slowly: e. g. w̆ōu, come.

Hw represents the sound of *wh* in the Scotch why or wherefore.

Ḅ, *p̣*, *ṿ*, and *ẉ* are pronounced in a lazy way by just opening the lips.

Y is a consonant, as in yard.

CHANGES OF LETTERS, AND REMARKS.

The Masai of Nairobi and Naivasha sometimes use *a* for *e*. Thus:

Ang-are (for eng-are), the water.

Before *i*, *aa* changes to an accentuated single *a*. Example:

Á-isuj-i (for aa-isuj-i), I am washed.

A and *o* are occasionally interchangeable. One hears, for instance:

En-aiyasha *or* en-aiposha, the lake.
Añgata *or* oñgota, the plain.
Apa *or* opa, formerly.

E and *i* when spoken rapidly often sound as if they were the same letter. It is in consequence sometimes difficult to distinguish between such words as a-gel, to choose, and a-gil, to break.

E is changed to *i* when followed by *a*. Examples:

Ol-ñgojine, the hyena;	il-ñgojínia, the hyenas.
A-ure, to fear;	a-t-uri-a, I feared.

The Northern Masai frequently change *i* to *e* when the *i* is joined by a consonant to *a*. Examples:

Aidima *or* aidema, I was able.
Aidipa *or* aidepa, I finished.

When *i* is the first letter of a word it is usually dropped if preceded by another word ending in a vowel.

Aisho 'ndae (for aisho indae), I give you.
Aisho 'l-ayok (for aisho il-ayok), I give the boys.

I is also dropped whenever the sound permits at the beginning of sentences. Thus:

'N-atīnin (for in-atīnin), the stories.
'L-omon (for il-omon), the news.

When *i* is the last letter of a word and is followed by a vowel, *y* is often inserted to join the two vowels together. Examples:

En-gerai-y-ai (for en-gerai ai), my child.

Numerous changes take place in the spelling of verbs which commence with *i*. For a complete list *vide* page 53. It will be sufficient to give here the general rules.

I. The first letter of the verb (*i*) falls out whenever preceded by another *i* and followed by *i*, *l*, *n*, *ñg*, *ny*, *r*, *s*, *u*, *w*, or *y*. Examples:

A-iik, to clean (teeth);	i-'ik, thou cleanest (teeth).
A-ilep, to climb;	i-'lep, thou climbest.
A-inepu, to meet;	i-'nepu, thou meetest.
A-iñgor, to look;	i-'ñgor, thou lookest.
A-inyañg-u, to buy;	i-'nyañg-u, thou buyest.
A-irag, to sleep;	i-'rag, thou sleepest.
A-isēye, to touch;	i-'sēye, thou touchest.
A-iush, to lose;	i-'ush, thou losest.
A-iwō-u, to catch blood in a vessel;	i-'wō-u, thou catchest blood in a vessel.
A-iyam, to marry;	i-'yam, thou marriest.

II. The *i* is changed to *n* whenever it is preceded by another *i* and followed by *d*, *g*, *k*, *t*, and *sh*. As will be shown shortly, the letters

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k, *t*, and *sh* cannot follow *n*; these letters therefore change at the same time to *g*, *d*, and *j* respectively. Examples:

A-idim, to be able;	i-ndim, thou art able.
A-igany, to fill;	i-ngany, thou fillest.
A-iken, to count;	i-ngen, thou countest.
A-itobir, to prepare;	i-ndobir, thou preparest.
A-ishop, to wear;	i-njop, thou wearest.

III. The *i* is changed to *m* whenever it is preceded by another *i* and followed by *b*, *p*, *ỵ*, or *ẉ*. It will be shown presently that *p*, *ỵ*, and *ẉ* are interchangeable and cannot follow *n*; these letters are consequently changed at the same time to *ḅ*. Examples:

A-ibelekeny, to turn over;	i-mbelekeny, thou turnest over.
A-ipot, *or* A-iỵot, *or* A-iẉot, to call;	i-mḅot, thou callest.

I and *y* are interchangeable when followed by *e* or *o*. The Northern Masai generally use the former, the Southern the latter. Examples:

En-gewárie *or* en-gewárye, the night.
Tolíkio *or* tolíkyo, tell.

Ye sometimes becomes *ie* after *n*. Examples:

A-toníe (for a-tónye), to sit on.
A-iminíe (for a-imínye), to lose.

O becomes *u* when joined by a consonant to *a*. Examples:

A-iko, to do;	a-iku-na, I did.
A-iñgor, to look;	a-iñgur-a, I looked.

The Northern Masai sometimes pronounce *u* like *o*, or like the German *ö*. Examples:

A-idor (for a-idur), to move.	A-söj (for a-suj), to follow.

B and *k* are sometiimes interchangeable. Examples:

En-gariköbo *or* en-gariböbo, the mongoose.
Kinökop *or* Kinöbop, a district near Naivasha known to Europeans as Kinangop.

Gh and *k* are interchangeable. The former sound is more used by the Southern Masai than by the Northern, and the women of Nairobi and Naivasha employ it more frequently than the men.

Both *gh* and *k* change to *g* when following *n*:

Enna-kerai *or* enna-gherai, this child; en-gerai, the child.
Ol-kujita *or* en-gujita, the blade of grass.
A-iko *or* a-igho, to do; i-ngo, thou dost; i-ngöko *or* i-ngögho, you do.

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P, *γ*, and *ẉ* are interchangeable. The Northern Masai generally use *p*, the Southern *γ* or *ẉ*. Examples:

Ol-poror, ol-γoror, *or* ol-ẉoror, the generation, age.
P̣ôkin, γôkin, *or* ẉôkin, all.

K is occasionally interchangeable with *p*, *γ*, and *ẉ*.

For instance, ol-pukuri (*or* ol-γukuri *or* ol-ẉukuri), the (large) gourd, is also sometimes expressed ol-kupuri (pl. il-pukurto *or* il-kupurto).

Before *p*, *γ*, and *ẉ*, *n* becomes *m*, and the *p*, *γ*, or *ẉ* changes to *ḅ*. Examples:

Ol-pukuri (*or* ol-γukuri *or* ol-ẉukuri), the (large) gourd.
Em-ḅukuri, the (small) gourd.
I-mḅiri, thou fliest, (from a-ipiri, to fly).

When *k* is the last letter of a verb, the root undergoes various changes in the formation of the past tense. For a complete list *vide* p. 56.

It will be sufficient to state here that the *k* is dropped unless the letter which precedes it is *i* or *u*. Examples:

A-lak, to unfasten;	a-ta-la-a, I unfastened.
A-mok, to become accustomed to;	a-ta-mo-o, I became accustomed to.
But A-rik, to take (a person);	a-to-rik-o, I took (a person).
A-nunuk, to fold;	a-tu-nunuk-o, I folded.

The Northern Masai also frequently omit *k* both at the end and in the body of a word. Examples:

Il-tuñgana (for il-tuñganak), the men.
Il-ñganaiyo (for il-ñganaiyok), the fruit.
Kitua (for kituak), big (pl.).
A-ikweniye (for a-ikwenikye), to laugh at.
Arai (for araki), or.

Sh can only be used after a vowel or at the commencement of a word. Examples:

A-isho, to give.
Shoo, the grazing ground.
Elle-shani *or* enna-shani, this tree.
Le-shoruet, na-shoruet, O (the) friend!

After *l*, *sh* becomes *ch*, and after *n*, *j*. Examples:

I-njo, thou givest.
Ol-chani *or* en-jani, the tree.
Ol-choruet *or* en-joruet, the friend.

Ch can only be used after *l*.

J occasionally changes to *t* in the formation of past tenses of verbs. Examples:

A-ji-ōyo, not to return;	a-ti-ōyo, I have not returned.
A-j-ōki, to say to;	a-ti-aka, I said to.

The *l* of the masculine article (*vide* p. 10) is dropped before words beginning with *e*, *i*, *r*, *s*, and *y*. Examples:

O-engat (for ol-engat), the male wildebeest.
O-iarata (for ol-iarata), the valley.
O-rorei (for ol-rorei), the word.
O-sarge (for ol-sarge), the blood.
O-yōyai (for ol-yōyai), the porcupine.

It has been stated that before *r* and *s* the *l* of the masculine article is assimilated as in Arabic, and that the double consonant is heard. This is, however, not the case. When the syllables are spoken separately, the singular article is clearly pronounced *o*, not *or* or *os*; and in the plural the article drops out altogether, unless it follows a word ending in a consonant, when an *i* is used, not *ir* or *is*.

Gh, *k*, *t*, and *sh* change to *g*, *g*, *d*, and *j* respectively after *n*. Examples:

En-gīyo (for en-ghīyo), the daughter.
'N-gishu (for 'n-kishu), the cattle.
I-ngilikwan-u (for i-nkilikwan-u), ask!
En-dim (for en-tim), the wood.
I-ndash-o (for i-ntash-o), stand!
En-jōni (for en-shōni), the piece of hide.
I-njop-o (for i-nshop-o), wear!

The *n* of the feminine article (*vide* p. 10) falls out before nouns commencing with one of the following letters: *e*, *i*, *m*, *ñg*, *ny*, *r*, *s*, *u*, *w*, and *y*. Examples:

E-engat (for en-engat), the female wildebeest.
E-ilata (for en-ilata), the oil.
E-mōti (for en-mōti), the cooking pot.
E-ñgorōyōni (for en-ñgorōyōni), the woman.
E-nyalata (for en-nyalata), the cud.
E-rug (for en-rug), the hump.
E-siangiki (for en-siangiki), the young woman.
E-ūlūlu (for en-ūlūlu), the pit.
E-wargas (for en-wargas), the female Grant's gazelle.
E-yă (for en-yă), the male.

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Before *b*, *n* becomes *m*, and before *p*, *γ̣*, or *ẉ*, *n* becomes *m*, and the *p*, *γ̣*, or *ẉ* changes to *ḅ*:

Em-bae (for en-bae), the arrow.
I-mbelekeny-a (for i-nbelekeny-a), turn over!
Em-ḅoût (for en-poût, *or* en-γoût, *or* en-ẉoût), the trench.
I-mḅot-o (for i-npot-o, *or* i-nγot-o, *or* i-nẉot-o), call!

Before substantives commencing with *l*, the *n* of the feminine article is assimilated, the double consonant being distinctly pronounced. Examples:

El-lusyo (for en-lusyo), the hole in the wall.
El-lo͠ngo (for en-lo͠ngo), the shield.

R must always be preceded by a vowel or another *r*. Examples:

Ol-orora, the crowd. 'N-gera, the children. 'N-gerra, the sheep.

R is sometimes omitted in the body of a noun to form diminutives, or is changed to *l* or *y*. Examples:

E-ñgorōyōni, the woman;	e-ñgooyōni, the female (used in a deprecatory sense).
En-gerai, the child;	en-gelai, the little child.
Ol-ōwaru, the beast of prey;	eng-ōwayu, the small beast of prey.

U and *w*, when followed by a vowel, are interchangeable, the former being used by the Northern, the latter by the Southern Masai. Examples:

Atua *or* atwa, I died *or* within.
Ol-móruo *or* ol-morwo, the old man.

Hw is occasionally substituted for *u* or *w*, otherwise it is not used. Examples:

E-hwēji (for e-wēji), the place.
E-hwaso (for e-uaso), the river.
Ol-osōhwan (for ol-osōwan), the buffalo.

THE ACCENT.

In most words all syllables are accentuated alike, a very slight stress being perhaps laid on the penultimate. This is more particularly noticeable when the last syllable but one contains a long vowel, e.g. ol-ayóni, 'n-jonito. 194

Should the accent fall on any other syllable but the penultimate, it is specially marked, thus: ol-móruo, kewária.

These words are sometimes, and probably correctly, pronounced el-morwo, kewaryo; but owing possibly to the difficulty of making

194 *w* or *y* follow *r*, without stopping in the middle of the word, the *w* and *y* are generally changed to *u* and *i*.

194 193 The accent, such as it is, does not fall on the penultimate in the following cases:

I. When the subject of a verb is the first person plural, the last syllable is always slightly accentuated. Examples:

Ki-súj, we follow (him). Ki-tu-suj-á, we have followed (him).

Ki-suj means either, thou followest me, *or* he *or* they follow thee; and ki-tu-suj-a, thou hast followed me, *or* he *or* they have followed thee.

II. Whenever one of two *a*'s falls out before *i* in verbs commencing with the latter letter, the remaining *a* is rather more strongly sounded than the other syllables:

Á-isuj-a (for aa-isuj-a), I washed thee, *or* he *or* they washed me.
E-ñgas á-isuj (for e-ñgas aa-isuj), they begin to wash (him).
E-iyōlo á-isuj-a (for e-iyōlo aa-isuj-a), they know how to wash (him).

Some confusion is at times caused by the subject or object not being expressed when it is a personal pronoun. For instance, the woman said to him, *and* he said to the woman, are both translated by e-ti-aka e-ñgorōyōni. The difference is marked by raising or lowering the voice at the end of the substantive, and the following rule is invariable.

If the subject is the substantive, the voice is raised as in asking a question; if the subject is the pronoun, the voice is lowered as when finishing a sentence:

Thus: E-ti-aka e-ñgorōyō^{ni} means, the woman said to him.
Whilst, E-ti-aka e-ñgorōyō$_{ni}$ means, he, she, *or* they said to the woman.

In the same way the difference between, for instance, I followed thee, *and* he, she, *or* they followed me, is marked by raising or lowering the voice at the end of the word, e.g.:

Aa^{suj}, he, she, *or* they follow me.	Aa$_{suj}$, I follow thee.
Aa-tu-suj-^{a}, he, she, *or* they followed me.	Aa-tu-suj-$_{a}$, I followed thee.
Á-isuj-^{a}, he, she, *or* they washed me.	Á-isuj-$_{a}$, I washed thee.

The same forms are used for the simple relative, whether it is employed as the subject or the object of the verb. When the relative is the subject, however, the voice is raised at the end of the verb; when the object, it is lowered. 194 193*

Ol-tuñgani ŏ-tu-suj-^{a}, the man who followed him.
Ol-tuñgani ŏ-tu-suj-$_{a}$, the man whom he followed.

GENDER AND NUMBER.

The Masai language distinguishes by the article two genders or classes answering approximately to masculine and feminine. As a general rule the former signifies big, strong, and masculine; whilst the latter may be taken to mean something of a weak or feminine nature, and also of a diminutive or affectionate character. There are, it is true, exceptions to this rule, for whereas ol-origha, a small three-legged stool, il-kiyo, tears, and ol-kimŏjino, the finger or toe, are masculine, eng-aina, the arm or hand, en-geju, the leg or foot, e-muny, a rhinoceros, and en-gukuu or en-dyemasi, a devil or fantastic wild beast, which takes the place of the dragon in English fairy tales, are feminine. But on the whole it will be found to be correct, and the following list of examples will help to prove the theory: 193*

Masculine.	Feminine.
Ol-tuñgani, the man.	En-duñgani, the little man,
Ol-ayŏni, the boy.	Eng-ayŏni, the little boy.
Ol-dia, the dog.	En-dia, the bitch *or* pup.
O-sanja, the male lover.	E-sanja, the female lover.
Ol-karsis, the rich man.	En-garsis, the rich woman.
Ol-ashe, the bull calf.	Eng-ashe, the cow calf.
Ol-alem, the sword.	Eng-alem, the knife.
Il-kujit, the long, coarse grass.	'N-gujit, the short grass *or* turf.
Ol-kerr, the ram,	En-gerr, the ewe.
Ol-aputani, the father *or* son-in-law.	Eng-aputani, the mother *or* daughter-in-law.

One word, e-wéji, the place, although to all appearances feminine, might perhaps be classed by itself, as the demonstrative pronoun and some other parts of speech assume unusual forms when agreeing with it.

There are two numbers, singular and plural, which are marked by variations in the termination of nouns. In verbs and pronouns there are some indications of reduplication being used to indicate plurality. Nouns are not susceptible to any inflexions to mark the cases, or, with few exceptions, to mark the gender. In the following words the spelling of the nouns is slightly changed to denote something of a weak or diminutive nature.

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Masculine.	Feminine.
Ol-oiboni, the medicine-man.	En-aibon, the medicine.
Ol-oirien, the wild olive-tree.	Eng-oiien, the small wild olive-tree.
Ol-ŏwaru, the beast of prey, the snatcher.	Eng-ŏwayu, the small beast of prey.
Ol-ŏwara, the man with a piece cut off the ear.	E-wara, the ox with a piece cut off the ear. E-waya, the child with a piece cut off the ear.
Ol-alashe, the brother.	Eng-anashe[1], the sister.
Ol-lee, the man.	E-yĕ, the male (used in a deprecatory sense).
Ol-arus, the black and white bull.	Eng-ayus, the black and white cow.

There are also a few instances of a diminutive form being made from feminine words. This is done by omitting or altering a consonant in the body of the noun.

E-ñgorôytai, the woman.	E-ñgooytai, the female (used in a deprecatory sense).
En-gerai, the child.	En-gelai[2], the small child.
Enna-loñgo, this shield.	Enna-oñgo[3], this small or bad shield.
Enna-tito, this girl.	Enna-ito[3], this little girl.

THE ARTICLE.

The masculine article is *ol* in the singular, *il* in the plural; the feminine article is *en* in the singular[4], *in* in the plural. When preceded by a word ending in a vowel, or at the commencement of sentences if followed by a word beginning with a vowel, the *i* of the plural article is dropped. The *i* of the plural feminine article is also dropped at the commencement of sentences, when followed by a word beginning with a consonant. It is possibly partly due to this omission of the vowel in certain cases that the masculine plural form is sometimes, but incorrectly, written *el*, which sound is, however, never used in this sense.

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[1] In this word the change of *l* to *n* to distinguish between the masculine and feminine genders appears to go beyond the article.

[2] This form is rarely used except in the vocative case.

[3] These words are not employed with the article in the nominative case.

[4] There is a tendency amongst Bantu natives when talking Masai to omit the *n* of the singular feminine article, and to say, for instance, edito for en-dito, egare for eng-are. This mispronunciation of the word is often imitated by Europeans.

The article is separable from the substantive, and in certain cases is not employed; but whenever it is joined to its noun, the two words are spoken as one, and were it to be omitted, the speaker would not be understood. The various changes of letters given on pages 6 and 7 take effect at the beginning of a word after the consonant of the article.

Before *e*, *i*, *r*, *s*, and *y*, the *l* of the masculine article is dropped: e.g. o-engat, the (male) wildebeest; o-inoti, the foster-son; o-rēgie, the (broad) path; o-soit, the (large) stone; o-yōyai, the (male) porcupine.

When the masculine article is prefixed to a word beginning with *sh*, this sound changes to *ch*: e.g. elle-shōkut, this herdsman; ol-chōkut, the herdsman.

The *n* of the feminine article falls out before nouns commencing with *e*, *i*, *m*, *ñg*, *ny*, *r*, *s*, *u*, *w*, and *y*: e.g. e-engat, the (female) wildebeest; e-inoti, the foster-daughter; e-mootyan, the quiver; e-ñgwēsi, the wild animal; e-nyawa, the udder; e-rēgie, the (narrow) path; e-soit, the (small) stone; e-uaso, the river; e-wēji, the place; e-yōyai, the (female) porcupine.

When the first letter of the substantive is *a* or *o*, the feminine article generally becomes *eng*: e.g. eng-aji, the hut; eng-oñgu, the eye. There are, however, some exceptions, for instance: en-amughe, the sandal; en-oret, the palate. In one or two cases the *g* may be added or not as the speaker wishes: e.g. en-atini *or* eng-atini, the story. In a few words the *n* is dropped: e.g. e-or, the dry plot of land; e-oret, the sign; e-arai, the murder.

The feminine article becomes *eñg* before substantives commencing with *go*: e.g. eñg-gōlon, the power; eñg-goro, the anger; eñg-gōgoñgi, the evil.

With substantives commencing with *l* the *n* of the feminine article is assimilated, the double consonant being distinctly pronounced: e.g. el-lughunya, the head; el-lejare, the lie.

Before *b* the *n* becomes *m*, and also before *p*, *ɣ̣*, and *ẉ*, these letters at the same time changing to *ḅ*: e.g. em-bene, the bag; em-bata, the bank; em-ḅolos, the loin, the middle (enna-polos, *or* enna-ɣolos, *or* enna-ẉolos, this loin); em-ḅidiñg, the nape of the neck (enna-pidiñg, *or* enna-ɣidiñg, *or* enna-ẉidiñg, this nape of the neck).

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Substantives commencing with *gh*, *k*, *t*, and *sh*, change these letters when following the feminine article to *g*, *g*, *d*, and *j* respectively; e. g. enna-ghiyo, this damsel; en-giyo, the damsel; kitok, big; en-gitok, the big woman, the wife; enna-tomes, this camel; en-domes, the camel; enna-shōkut, this herdswoman; en-jōkut, the herdswoman.

Although as a rule a noun is unintelligible without the article, the place of the article can be taken by a demonstrative pronoun; by the indefinite pronouns likae, &c., other, and p̣ōki, each; by the interrogative pronoun kal, &c., which? ; and by the numeral ōbo, &c., one. Examples:

Ledo-tuñgani, that man. Likae-tuñgani, another man.
P̣ōki-tuñgani, each man. Kal-tuñgani? which man?
Ōbo-tuñgani, one man.

The other cases in which the article is not used are as follows:

1. When the meaning is motion to *or* from, *or* resting at, a kraal *or* hut (similar to our phrases to *or* from town, *or* at home, or the German nach *or* zu Hause), no possessive case being used. Examples:

A-lo añg, I am going to the kraal (lit. I go kraal).
A-iñgu-a añg, I come from the kraal (lit. I leave thither kraal).
A-tii añg, I am in the kraal (lit. I am there kraal).

But

A-lo eng-añg ai, I am going to my kraal.
A-iñgu-a eng-añg ai, I come from my kraal.
A-tii eng-añg e-yēyo, I am in mother's kraal.

2. When the time of day is expressed in such sentences as, 'When it became evening,' Ore p' e-aku teipa (not en-deipa), and 'Now in the morning he went away,' Ore tadēkenya n-e-lo (not en-dadēkenya).

3. When the substantive is used in a general or abstract sense. Examples:

A-dol tōki (not en-dōki).	I see something.
Mira shata (not ol-shata) ōmut en-gima.	You are not firewood that the fire burns (Proverb No. 62).
Menyanyuk p̣uan o kūa (not em-p̣uan o en-gūa).	Life and death are not alike (Proverb No. 47).
Erisyo laikin o kūa (not 'l-laikin o en-gūa).	Defeat and death are similar (Proverb No. 14).
Ol-ōbore ayok (not 'l-ayok).	He who has many sons (Proverb No. 64).

4. When the substantive is used as an adverb or in an adverbial sense. Examples:

A-tii keper (not en-geper).	I am above.
A-lo wēji (not e-wēji).	I am going somewhere.
E-tii atwa (not en-atwa).	He is within.

5. In the singular of a few compound words. Examples:

Kutuk-aji, the door (lit. mouth-hut).
Tasat-aina, the man with the withered arm (lit. thin-arm).

In the plural, however, the article is always employed. Example:

'N-gutukie-oo-'ng-ajijik, the doors (lit. the-mouths-of-the-huts).

A few substantives never take the article. Such are:

Ñgania, so-and-so, such-a-one.
Añgata, the plain.
Kulle (in compound words, alle), milk.
Shoo, the grazing ground.
Kishōmi[1], the gate.
Kishwaini[2], the coast (Mombasa).
Kitala, the refuge.

The words *father* and *mother* are also used without the article. Papa and yēyo[3] are employed when talking of one's own parents, and menye and ñgoto when referring to other people's.

The article, as has been stated, must in ordinary cases be prefixed to the noun; and an adjective, when used as an attribute, follows the noun without the article. Thus:

Ol-tuñgani kitok, the big man.
'N-dōkitin kumok, the many things.

It is, however, sometimes permissible to insert the adjective between the article and the substantive, and one may say:

Ol-kitok-tuñgani, the big man.
'N-gumok-tōkitin, the many things.

The article is frequently used in compound words without any substantive, and practically takes the place of affixes used in Aryan languages to form derivatives.

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[1] En-gishōmi, i. e. kishōmi preceded by the article, means the clan or family.

[2] Kishwaini is doubtless a corruption of Kisauni, the Swahili name for Frere Town.

[3] Mame is also occasionally used for mother.

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Examples:

Ol-le-'ng-aina (the-of-the-hand[1]), the elephant.
Ol-lo-'l-masi (the-of-the-mane), the lion.
Ol-le-'l-lughunya (the-of-the-head), the brain.
Ol-le-yēyo } (the-of-mother), { the brother.
En-e-yēyo } { the sister.
En-e-'n-dambu (the-of-the-dappled-grey), the dappled grey's calf.
Ki-ndér ol-le-'modai, pe ki-ndō-kí ol-le-'ñgēno (we begin the-of-the-foolishness, and we do again the-of-the-wisdom), we become wise by experience (Proverb No. 29).
E-nyanyuk ol-o-ípot-ōki o ol-ō-ēno openy (they resemble the-who-was-called and the-who-came-alone), there is no difference between the man who was called and he who came alone (Proverb No. 8).
Ol-le-'ñgae ? (the-of-who), whose ?
Ol-le-imyet (the-of-five), the fifth.

CASES.

Nouns in Masai are not susceptible of any inflexions to mark the cases; but the article has special forms to denote the nominative, vocative, and genitive. The accusative case is the same as the nominative. A local case which also sometimes affects the article is equivalent to the English prepositions *at*, *by*, *for*, *from*, *in*, *off*, *on*, *out*, *to*, and *with*.

THE VOCATIVE.

The vocative case only affects the article. The masculine article becomes, in both the singular and plural, *li* before substantives commencing with *a* and *o*, and *le* before other letters.

Li-oiboni ! O (the) medicine-man !
Le-soit ! O (the) stone !
Le-lewa ! O (the) men !

The vocative of the feminine article is *na* in both numbers.

Na-kerai ! O (the) child !
Na-kera ! O (the) children !
Na-Ai ! O (the) God !

When followed by the possessive pronoun the article rarely takes the vocative form. Example:

Ol-oiboni lai ! O (the) my medicine-man !

It is, however, permissible to say Li-oiboni lai !

It is also possible to use the nominative for the vocative when there is no possessive pronoun, especially if the substantive is not the first word in the sentence: 193*

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[1] Cp. the Sanskrit hasta, a hand; hastin (?), an elephant.

Aaŏmon, eng-Ai! I pray to thee, O God!

In the word tito (ol-tito, the son; en-dito, the daughter, or the girl), the first *t* is dropped in the feminine vocative case:

Na-ito! O (the) girl!

In one or two rare instances, when the feminine article is *eng*, the vocative case is expressed by *k*:

K-ŏgho! O (the) grandmother! (eng-ŏgho, the grandmother).
K-onyek! O (the) eyes! ('ng-onyek, the eyes).

The commonest way of addressing an equal is by the use of the word E-iro in the masculine and Na-iro in the feminine. This can best be translated by Friend. 'L-oiye and Na-toiye, *or* Na-ñgorŏyok, are used in the plural. 193* 576

A superior is addressed by the words Le-paiyan! O (the elder)! Le-móruo! O (the) old man! *or* Papa-i! Father-thou! if a man; and by Na-kitok! O (the) big woman! *or* Yĕyo! mother! if a woman.

The Genitive.

There are three methods of forming the genitive case in Masai. 193*

The first is employed when the governed word is a substantive (not preceded by the article), a pronoun, or other part of speech; the other two are in connexion with the article.

1. In the first or regular form the word governed follows the governing substantive, being joined to it by the particle *le*, if the nominative is masculine (*li* before *a* and *o*), and *e*, if feminine. This particle does not vary in number. Examples:

Ol-alem le-papa, father's sword.
Eng-aji e-yĕyo, mother's hut.
'L-alema le-papa, father's swords.
'Ng-ajijik e-yĕyo, mother's huts.
Ol-chore le-pôkin, the friend of all.
E-mŏti e-kulle, the milk-pot.
'L-omon li-opa, the news of formerly (i. e. of former times).
'L-omon li-akenya, the news of presently (i. e. of the future).

2. The possessive case in conjunction with the article is usually formed in the following manner:

The substantive in the genitive case follows the governing word, the article of the *former* drops its vowel, and a particle is interposed

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between the nominative and genitive. The form of the particle is determined by both nouns, but it is in the same number as the governed noun. When the nominative and genitive are both masculine, *lo* is used as the possessive sign in the singular, and *loo* in the plural; when the nominative is feminine and the genitive masculine, *o* is employed in the singular, and *oo* in the plural; when both nouns are feminine, the singular possessive particle is *e*, and the plural *oo*; and when the nominative is masculine and the genitive feminine, *lo* is the singular form, and *loo* the plural.

There appears to be some connexion between this form of the genitive and the conjunction *and*, which is *o* when followed by a singular substantive, and *oo* when followed by a plural.

In the following table the similarity between the two forms is shown:

The bone of the boy, Ol-oĭto lo-’l-ayōni.	The bone and the boy, Ol-oĭto o ol-ayōni.
The bones of the boy, ’L-oik lo-’l-ayōni.	The bones and the boy, ’L-oik o ol-ayōni.
The bone of the boys, Ol-oĭto loo-’l-ayok.	The bone and the boys, Ol-oĭto oo ’l-ayok.
The bones of the boys, ’L-oik loo-’l-ayok.	The bones and the boys, ’L-oik oo ’l-ayok.
The thing of the boy, En-dōki o-’l-ayōni.	The thing and the boy, En-dōki o ol-ayōni.
The things of the boy, ’N-dōkitin o-’l-ayōni.	The things and the boy, ’N-dōkitin o ol-ayōni.
The thing of the boys, En-dōki oo-’l-ayok.	The thing and the boys, En-doki oo ’l-ayok.
The things of the boys, ’N-dōkitin oo-’l-ayok.	The things and the boys, ’N-dōkitin oo ’l-ayok.
The thing of the child, En-dōki e-’n-gerai.	The thing and the child, En-dōki o en-gerai.
The things of the child, ’N-dōkitin e-’n-gerai.	The things and the child, ’N-dōkitin o en-gerai.
The thing of the children, En-dōki oo-’n-gera.	The thing and the children, En-dōki oo ’n-gera.
The things of the children, ’N-dōkitin oo-’n-gera.	The things and the children, ’N-dōkitin oo ’n-gera.

The bone of the child, Ol-oito le-'n-gerai.	The bone and the child, Ol-oito o en-gerai.
The bones of the child, 'L-oik le-'n-gerai.	The bones and the child, 'L-oik o en-gerai.
The bone of the children, Ol-oito loo-'n-gera.	The bone and the children, Ol-oito oo 'n-gera.
The bones of the children, 'L-oik loo-'n-gera.	The bones and the children, 'L-oik oo 'n-gera.

3. The second way of forming the possessive case in conjunction with the article is to place the governing word after the governed, the article of the former being at the same time twice expressed, once before the genitive particle, and once connected with its substantive. This form is mostly used when it is wished to put special stress on the genitive. If no ambiguity is likely to occur, the governing word may be omitted, the first article, however, being retained.

The following example is taken from the story of the ostrich chicks:

N-ē-urē-yu 'l-aigwenak pôkin ē-jo 'n-e-'sidai 'n-gera, -ē-jo 'n-o-'l-ñgatuny. And the counsellors all fear to say the-of-the-ostrich the children, and they say the-of-the-lion. [539]

The Local Case.

There are two ways of forming the local case, which is used where a preposition is required in English.

The first is employed with substantives not joined to the article, and with pronouns and other parts of speech; the second is used in connexion with the article.

1. The regular method of forming the local case is by prefixing the particle *te* (*ti* before words commencing with *a* or *o*) to the governed word. This particle is invariable:

E-ita-u-o te-kulle, he took it out of the milk.

E-ton ti-aulo (he is sitting down in outside-the-kraal)
or
E-ton te-boo (he is sitting down in outside-the-hut)
he is sitting down outside.

E-tō-niñg-o ti-atwa a-jo e-tu-puk-u-o eñg-gōlon te-ninye, he felt in himself that his strength departed from him.

E-ti-aka ōbo te-lello a-jo, one of (*or* from) these (men) told him that.

2. The particle indicating the local case used in conjunction with the article is formed like the genitive masculine particle, the only difference being that *t* is employed for *l*.

In other words, *o* is added to *t* when the word governed is masculine singular, *e* when feminine singular, and *oo* when masculine or feminine plural.

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Examples:

E-ton to-'l-ayōni, he sits by the boy.
Te-'m-bolos e-'n-gewárie, in the middle of the night.
E-ta-do-iye too-'soīto, he fell on the stones.
E-pwōnu too-'ng-álōli pôkin, they come from all sides.

SUBSTANTIVES.

Many substantives are derived from verbal roots. The most usual method of forming nouns from verbs is by prefixing *oi*, *a*, or *k* to the root, if the latter commences with any letter except *i*, and by prefixing *a* or *k* if it begins with *i*. Various letters or syllables are also generally added, *ni* being frequently affixed when the sense is active, *t* or *ti* when passive. Examples:

Ol-oiboni, the medicine-man, derived from -bon, to make medicine.
Ol-areshōni, the trapper, derived from -resh, to trap.
Ol-kuret, the coward, derived from -ure, to fear.
Ol-aidetidetani, the dreamer or prophet, derived from -idetidet, to dream.
En-gias, the work, derived from -ias, to do.
En-girukoto, the reply, derived from -iruk, to reply.

Substantives are also sometimes formed by simply affixing letters to the verbal root. Examples:

Em-barnore, the shaving,
Ol-barnoti, the young warrior, i. e. the shaved one[1],
Em-barnat, the stone house,
} derived from -barn, to shave.
El-lejare, the lie, derived from -lej, to deceive.
E-sidanishu, beauty, derived from -sidanu, to be beautiful.
En-jiñgata, the entrance, derived from -jiñg, to enter.

THE PLURAL OF SUBSTANTIVES.

Perhaps the most complicated part of the Masai language is the formation of the plural of substantives.

For convenience sake substantives are divided into six classes in this grammar. The two largest groups are those substantives which form the plural by affixing *i* or *n* to the singular. The general rule is that *i* is added to singulars terminating in a consonant, and *n* to those terminating in a vowel. The third class consists of words which add *k* to the singular, or change the last two or three letters into *k*, *ak*, *ek*, &c. In the fourth and fifth classes the singular appears to be formed from the plural by affixing *i* or *ni*, and *a* or *o*. In the sixth class there is no change.

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[1] The shaver or barber is Ol-abarnōni.

The plural of papa and menye, father, and of yēyo and ñgoto, mother, are formed by prefixing *loo* and *noo* to the singular.

Loopapa lainei, my fathers.	Nooyēyo ainei, my mothers.
Loomenye, the fathers.	Nooñgoto, the mothers.

Class I.

Examples of substantives which end in a consonant and form their plural by affixing *i* to the singular:

Singular.	Plural.	English.
E-mulug	I-mulugi[1]	The hollowed out place.
Ol-kuruk	Il-kuruki	The crow.
En-gijipuruk	In-gijipuruki	The reed-buck.
En-diol	In - dioli	The gun.
E-sipil	I-sipili	The blade, barb.
En-dim	In - dimi	The wood.
Ol-kurum	Il-kurumi	The lower part of the back.
Ol-osŏwan	Il-osŏwani	The buffalo.
Eñg-gōlon	Iñg-gōloni	The power, authority.
Eng-oloñg	Ing-oloñgi	The day, sun.
En-gidoñg	In-gidoñgi	The quiver, honey-box, medicine-man's horn.
En-dasing	In-dasingi	The sneeze.
E-muny	I-munyi	The rhinoceros.
Ol-oip	Il-oipi	The shade, shadow, picture, or photograph.
En-dap	In-dapi	The palm of the hand.
Ol-poror	Il-porori	The generation, age.
Ol-korikor	Il-korikori	The hartebeest.
Em-ḅolos	Im-ḅolosi	The loin, the middle.
Ol-perangash	Il-perangashi	The upper arm.
En-dabash	In-dabashi	The bedstead (lit. the breadth).
E-makat	I-makati	The salt.

Exceptions—Class I.

A.

Some substantives ending in a consonant, and especially those which have *s* as the final letter, form their plural by adding *in* to the singular.

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[1] The plural article has been purposely given in its full form, though in many places the vowel would fall out in conversation; thus, the hollows would be pronounced Mulugi, not I-mulugi, unless the word preceding it terminated in a consonant.

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Singular.	Plural.	English.
Ol-wargas	Il-wargasin	The Grant's gazelle.
Ol-kaldes	Il-kaldesin	The ape.
En-domes	Il-domesin	The camel.
En-gias	In-giasin	The work.
Ol-kinos	Il-kinosin	The crocodile.
Ol-kinyañg	Il-kinyañgin	
E-semingor	I-semingorin	The serval cat.
En-derash	In-derashin	The jackal.
O-engat	I-engatin	The wildebeest.
E-ruat	I-ruatin	The bed.
Ol-kirisiet	Il-kirisietin	The hammer.

B.

Many substantives which end in *t* form their plural by adding *a* to the singular. In the following lists examples are given of substantives which form their plurals regularly by adding *i* and irregularly by adding *a*.

Substantives forming their plural by adding *i*:

Eng-anyit	Ing-anyiti	The honour, punishment.
Em-barnat	Im-barnati	The stone house.
Em-boüt[1]	Im-boüti	The trench.
Ol-chōkut	Il-chōkuti	The herdsman.
En-giañget	In-giañgeti	The breath.
En-gininyeret	In-gininyereti	The drop of perspiration.
En-gioget	In-giogeti	The hiccough.
En-giroget	In-girogeti	The cough.
Ol-kerenget	Il-kerengeti	The fort, trap.
Ol-kōkwet	Il-kōkweti	The furnace.
Ol-kulet	Il-kuleti	The bladder.
Ol-kuret	Il-kureti	The coward.
E-makat	I-makati	The salt.
O-sumbat	I-sumbati	The invalid.
Ol-tasat	Il-tasati	The old (thin) man.

Substantives forming their plural by adding *a*:

En-aret	In-areta	The weapon.
Ol-choruet[2]	Il-chorueta	The friend.
Ol-kitepet	Il-kitepeta	The top edge of the ear.
Ol-kigharet	Il-kighareta	The thorn.
Ol-lañget	Il-lañgeta	The bridge.
Ol-lepet	Il-lepeta	The armlet.
E-nyirt	I-nyirta	The gum in front of the mouth.
Ol-oreshet	Il-oresheta	The calf of the leg.

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[1] This word is now used to mean boat.

[2] Also Ol-chore, il-choreta.

Singular.	Plural.	English.
E-oret	I-oreta	The sign.
E-repilet	I-repileta	The axe.
O-reiet	I-reieta	The river.
E-remet	I-remeta	The spear.
E-seret	I-sereta	The chalk painted on the body.
E-sisinet	I-sisineta	The bundle of grass, mattress.
Ol-tulet	Il-tuleta	The bottle-shaped gourd.

A few substantives which end in *t* also form their plural by adding *o* to the singular, and in one instance *it* is changed to *o*:

En-derit	In-derito	The dust.
E-murt	I-murto	The neck.
O-soit	I-soito	The stone.
En-dōlit	In-dōlo	The marrow.

C.

Some substantives other than those ending in *t* form their plural by adding *a* or *o*. Examples:

Ol-alem	Il-alema	The sword.
En-gerr	In-gerra	The sheep.
E-rug	I-ruga	The hump.
Ol-ñgejep	Il-ñgejepa	The tongue.
Ol-bitir	Il-bitiro	The pig.
Ol-kekun	Il-kekuno	The bank of a river.
E-ñgony	I-ñgonyo	The artery.
Ol-ñgatuny	Il-ñgatunyo	The lion
Ol-gos	Il-goso	The throat.

Class II.

Examples of substantives which terminate in a vowel and form their plural by adding *n* to the singular:

O-singa	I-singan	The slave.
En-gurma	In-gurman	The plantation, flour.
E-munge	I-mungen	The anklet.
Ol-orere	Il-oreren	The people, tribe.
Ol-ari	Il-arin	The year.
E-siangiki	I-siangikin	The young woman.
Ol-toilo	Il-toilon	The voice.
Ol-osho	Il-oshon	The country, tribe.
Ol-arau	Il-araun	The broom.
Ol-kumbau	Il-kumbaun	The tobacco.

A number of animals and a few birds also belong to this class and

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form their plural in the regular manner. The following list gives some instances:

Singular.	Plural.	English.
Em-bárie	Im-bárien	The wild cat.
Em-barta	Im-bartan	The horse.
Ol-bua	Il-buan	The oribi.
En-dua	In-duan	The frog[1].
En-gitōjo	In-gitōjon	The hare.
En-gōmani	In-gōmanin	The Kirk's gazelle.
En-gurlee	In-gurleen	The partridge.
Ol-kipulege	Il-kipulegen	The water-buck.
Ol-kondi	Il-kondin	The hartebeest.
Ol-koroi	Il-koroin	The Colobus monkey.
Ol-maalo	Il-maalon	The greater kudu.
Ol-makau	Il-makaun[2]	The hippopotamus.
E-nyau	I-nyaun	The cat.
Ol-oilii	Il-oiliin	The Thomson's gazelle.
E-rongo	I-rongon	The reed-buck.
O-yōyai	I-yōyain	The porcupine.

EXCEPTIONS—CLASS II.

A.

Some substantives which terminate in a vowel (other than *i*) form their plural by adding *i* to the singular, or more frequently still *ni*, whilst a few add *in*.

Examples of substantives which terminate in a vowel and add *i*:

O-sírua	I-síruai	The eland antelope.
E-rēgie	I-rēgiei	The path.
Ol-aro	Il-aroi	The ox with the crumpled horn, buffalo.
En-joro	In-joroi	The spring.
El-loñgo	Il-loñgoi	The shield.
Eng-ōgho	Ing-ōghoi	The grandmother, old woman.
Ol-oro	Il-oroi	The he-goat.
O-sero	I-seroi	The forest.

Examples of substantives which terminate in a vowel and add *ni* to the singular:

En-aiposha	In-aiposhani	The lake.
Ol-gilisho	Il-gilishōni	The armlet.
Ol-kelesure	Il-kelesureni	The guinea fowl.
Ol-kila	Il-kilani	The garment, cloth.
Ol-kimasaja	Il-kimasajani	The hornbill.
Ol-mesera	Il-meserani	The baobab.
Ol-oirirua	Il-oiriruani	The spirit, mad-person.

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[1] En-dua also means the pregnant woman.

[2] Also il-makain.

Singular.	Plural.	English.
Ol-orora	Il-ororani	The crowd.
O-sararua	I-sararuani	The navel.
E-ülülu	I-ülüluni	The pit.

A few words introduced from Bantu languages form their plural in the same way:

En-giondo	In-giondōni	The basket.
El-lukungu	Il-lukunguni	The fowl.
E-mugonda	I-mugondani	The flour.
Ol-musalala	Il-musalalani	The banana plant.

Examples of substantives which terminate in a vowel and add *in* to the singular:

Ol-dia	Il-diain	The dog.
E-mwa	I-mwain	The sort, kind.
Ol-limwa	Il-limwain	The whirlwind.

B.

A few substantives which have *i* as the final letter form the plural by changing *i* into *n*, and in one instance *i* is changed into *ni*:

E-sunii	I-sunin	The madoqua.
E-sidai	I-sidan	The ostrich.
O-sōyai	I-sōyan	The brass or copper wire.
Ol-tarakwai	Il-tarakwan	The juniper tree.
E-musetai	I-musetani	The bead.

C.

Some substantives terminating in a vowel, and particularly those ending in *i*, form their plural by adding *o* or *to* to the singular, or by changing the last letter into *o*, &c. Examples:

Ol-mōti	Il-mōtīo	The tobacco pipe.
E-mōti	I-mōtīo	The cooking pot.
Ol-kunōni	Il-kunōno	The smith.
Ol-chōni	Il-chonīto[1]	The ox hide.
En-jōni	In-jonīto	The piece of hide.
Ol-pukuri	Il-pukurto	The gourd.
Ol-kipiei	Il-kipio	The lung.
Ol-ashe	Il-asho	The calf.
Eng-ojo	Ing-ojio	The animal which has just given birth.
En-dōlu	In-dōluo	The axe.

D.

Substantives with the terminal letter *e* not infrequently form their plural by adding *a* preceded by a consonant or by changing the *e* to *a* or *a* joined to another letter.

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[1] Or more commonly il-onīto.

*193 Examples:

Singular.	Plural.	English.
Ol-alashe	Il-alashera	The brother.
Eng-anashe	Ing-anashera	The sister[1].
E-ñgape	I-ñgapeta	The post.
O-sarge	I-sargeta	The blood.
Ol-bae	Il-baa	The matter, action.
Em-bae	Im-baa	The arrow.
En-amughe	In-amugha	The sandal.
Ol-ñgojine	Il-ñgojínia	The hyena.
Ol-bene	Il-benia	The bag.
En-gäne	In-gända	The cord (made of skin).
Ol-lee	Il-lewa	The male.

To this list may be added some verbal nouns terminating in *are*[2]. Examples:

El-lejare	Il-lejária	The lie.
El-lidare	Il-lidária	The knotting together, the harvest.

A few substantives ending in other vowels form their plural in the same way. Examples:

Ol-oikulu	Il-oikulia	The breast of a dead ox, the happiness.
En-dauwo	In-dauwa	The heifer.
Ol-asurai	Il-asuria	The snake.
Ol-marei	Il-mareita	The family.

A few nouns belonging to the first two classes form their plural by adding *ite*[3] to the singular. Examples:

Eng-añg	Ing-añgite	The kraal.
Eng-omom	Ing-omomite	The face.
Em-boo	Im-booite	The herd.
En-gima	In-gimaite	The fire.
Ol-moñgo	Il-moñgoite	The scrap, broken piece.
E-nyawa	I-nyawaite	The udder.

Others which terminate in *n* form their plural by adding *ito*. Examples:

Ol-oirien	Il-oirienito	The wild olive-tree, the log of wood, the heart of a tree.
Ol-tiren	Il-tirenito	The place outside the fire.
Ol-piron[4]	Il-pironito	The hard stick used for producing fire.

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[1] My sister is Eng-anaishi ai; my sisters, Ing-anashera ainei.

[2] Most verbal nouns terminating in *are* form their plural regularly by adding *n*, e.g. En-gurare; pl. In-guraren, the grave.

[3] This sound is sometimes pronounced itye, e.g. Ing-añgitye.

[4] Not to be confounded with ol-piro (pl. il-piron), the hyphæne palm.

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A certain number of substantives form their plural by adding *shi*, *ishi*, *sin*, and *shin* to the singular. Examples:

Singular.	Plural.	English.
Ol-oitigo	Il-oitigŏshi	The zebra.
Ol-amuye	Il-amuyeishi	The male donkey.
E-morlo	I-morloishi	The sinew.
E-mwinyua	I-mwinyuaishi	The liver.
Ol-oikuma	Il-oikumaishi	The tortoise
Ol-origha	Il-orighaishi	The stool.
E-mala	I-malasin	The gourd.
Ol-kiu	Il-kiushin	The ant-hill.
Ol-turle	Il-turleshin	The green parrot. (*Poeocephalus massaicus*, Fisch. and Reichen.)

Some substantives form their plural by adding *tin* or *itin* to the singular. Examples:

Eng-ai	Ing-aitin	The god, rain, sky.
En-dŏki	In-dŏkitin	The thing.
En-gewárie	In-gewariétin	The night.
E-wĕji	I-wĕjitin	The place.
Ol-amĕyu	Il-amĕyuitin	The famine, hunger.
Ol-apa	Il-apaitin	The moon, the month[1].
En-gŭa	In-gŭaitin	The disease, death.
En-gata	In-gataitin	The time.
En-gigwena	In-gigwenaitin	The consultation.
En-gijape	In-gijapeitin	The cold, wind.
En-giyo	In-gīyŏitin	The little girl.
O-sina	I-sinaitin	The trouble.
O-singólio	I-singŏliŏitin	The dance, song.

Several substantives make their plural in two different ways, both forms having apparently precisely the same meaning. Examples:

O-sagĭm	I-sagĭmi *or* I-sagĭmin	The bridge.
Eng-orioñg	Ing-orioñgi *or* Ing-orioñgite	The back.
En-gulale	In-gulalen *or* In-gulaletin	The wooden ear-ring.
En-jore	In-jorin *or* In-joreitin	The raid, war.
Ol-goo	Il-goon[2] *or* Il-goite	The breast.
E-segarua	I-segaruani *or* I-segaruaitin	The lobe of the ear.
En-dŏkŏya	In-dŏkŏyani *or* In-dŏkŏyaitin	The head.
Em-ḅuruo	Im-ḅuruŏshi *or* Im-buruŏitin	The smoke.
Ol-tŏme	Il-tŏmen *or* Il-tŏmia	The elephant.
En-gishŏmi	In-gishŏmin *or* In-jemīto	The clan.
En-gume	In-gumeshi *or* In-gumeshin	The nose, nostril.
E-muro	I-murŏshi *or* I-murŏshin	The hind-leg.

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[1] The Mushroom is ol-apa (pl. il-apai).

[2] This word is perhaps the origin of Mount Elgon, which is called by the Masai ol-doinyo loo-'l-goon, the mountain of breasts.

CLASS III.

*193 This group consists of substantives which form their plural in *k*. In some instances *k* is simply added to the singular, in others it is preceded by a vowel, and in others again the last two or three letters of the singular are changed into *ak*, *ek*, or *k*. This class includes words indicating (*a*) states or callings, (*b*) parts of the body. A few other words also form their plural in the same manner. Examples of the first division:

Singular.	Plural.	English.
Ol-tuñgani	Il-tuñganak	The man.
Ol-móruo	Il-móruak	The old man, the husband.
E-ñgorōyōni	I-ñgorōyok	The woman, wife.
Ol-akwi	Il-akwiak	The grandfather *or* grandson.
En-gitok	En-gituak	The wife.
Ol-aputani	Il-aputak	The father *or* son-in-law.
Ol-aitoriani	Il-aitóriak	The chief.
Ol-aigwenani	Il-aigwenak	The counsellor, spokesman.
Ol-oiboni	Il-oibonok	The medicine-man.
Ol-aōmonōni	Il-aōmonok	The beggar.
Ol-apurōni	Il-apurok	The thief.
Ol-aigwetani	Il-aigwetak	The carpenter.
Ol-abarnōni	Il-abarnok	The barber.
Ol-aisinani	Il-aisinak	The poor man.
Ol-asakutōni	Il-asakutok	The wizard.
Ol-asirani	Il-asirak	The decorator, writer.
Ol-airitani	Il-airitak	The herdsman.
Ol-areshōni	Il-areshok	The trapper.
E-mōdooni	I-mōdook	The blind person.
Ol-agilani	Il-agilak	The destroyer, breaker.
Ol-aidetidetani	Il-aidetidetak	The dreamer, prophet.
Eng-apyani	Ing-apyak	The widow.
En-dōmōno	In-dōmōnok	The offspring.

Examples of the second division:

Singular.	Plural.	English.
Ol-kimōjīno	Il-kimōjik	The finger, toe[1].
Eng-aina	Ing-aik	The arm, hand.
En-geju	In-gejek	The leg, foot.
(Ol-keju	Il-kejek	The river.)
Ol-oito	Il-oik	The bone.
E-mōuo	I-mōwarak	The horn.
Eng-oñgu	Ing-onyek	The eye.

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[192] [1] The thumb is called Ol-kimōjīno kitok, ol-kimōjīno sapuk, *or* ol-móruo kitok (the big, *or* fat, finger; *or* the big old-man); the first finger, Ol-asakutōni *or* Sagutishoi (the wizard); the middle finger, Ol-kereti (the ring of goat's skin which is worn on this finger); the third finger, Ñgoto-Kineniya (Kineniya's mother); the little finger, Ol-kimōjīno oti (the small finger), Kineniya *or* En-gilinda (proper names).

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Singular.	Plural.	English.
Ol-oisoto	Il-oisotok	The nail, claw.
Ol-oidolŏki	Il-oidolok	The elbow.
El-lenywa	Il-lenyok	The long hairs of the tail of a wildebeest or zebra, &c.; the fan made of these hairs.

Examples of other words:

Ol-oiñgŏni	Il-oiñgok	The bull, the strong man.
Eng-aji	Ing-ajijik	The family, hut.
Em-beneiyo	Im-benek	The leaf.
Ol-ñganaiyoi	Il-ñganaiyok	The fruit.
Ol-ŏwaru	Il-ŏwarak	The beast of prey.
E-mŏdioi	I-mŏdiok	The cow's dung.
Eng-are	Ing-áriak	The water.
Ol-mwoilaa	Il-mwoilak	The beetle.

Class IV.

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According to another rule which applies fairly regularly to a large class of substantives, the singular appears to be formed from the plural by adding *i* or *ni*[1]. Comprised in this group are the names of tribes, a few communities of people, most insects, some birds and small animals, and a number of words which were probably first known in their collective form. Examples of names of tribes:

Plural.	Singular.	English.
Il-Ashumba	Ol-Ashumbai	The Swahili.
Il-Teñgwal	Ol-Teñgwali	The Nandi.
Il-Kĕyu	Ol-Kĕyuni	The Elgeyo.
Il-Uasin-gīshu	Ol-Uasin-gīshui	The Gwas Ngishu Masai.
Il-Kume	Ol-Kumei	The Turkana.
Il-Turkana	Ol-Turkanai	
Il-Kamasya	Ol-Kamasyai	The Kamasia.
Il-Kakesan	Ol-Kakesani	The Lumbwa[2].
Il-Lumbwa	Ol-Lumbwani	
Il-Oikop	Ol-Oikopani	The Lumbwa Masai[3].
Il-Lumbwa	Ol-Lumbwani	

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[1] This construction is by no means peculiar to the Masai. In Persian, for instance, *i* is added to a word to mean one individual, e.g. zan, woman, zani, one particular woman; bacha, a child, bachai, one particular child; bar, time, bari, one time, once. [197]

[2] A tribe living near the Lake Victoria, whose real name is Kip-sikisi.

[3] The Lumbwa Masai, who call themselves 'l-Oikop, and who are often referred to by the Masai proper as 'l-Oogol-ala (the hard teeth), live in German East Africa extending as far south as Mpapua. Their language is almost identical with that of the Masai in British territory, the chief difference being the pronunciation of one or two letters, *k* being spoken like *gh*, *p* being pronounced *ꝑ* or *ẉ*, and the vowels being softened. There is also a tribe of people called 'l-Oikop (Leukop or Lukob) living at the south end of Lake Rudolf who apparently speak Masai. They were met by Teleki and Höhnel (*The Discovery of Lakes Rudolf and Stephanie*) and by Wellby (*'Twixt Sirdar and Menelik*). [101] [197]

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Plural.	Singular.	English.
Il-Kapirondo	Ol-Kapirondoi	The Kavirondo.
Il-Kökōyo	Ol-Kökōyoi	The Kikuyu.
Il-Tupeita	Ol-Tupeitai	The Taveta.
Il-Mosiro	Ol-Mosiroi	The Chaga[1].
I-Suk	O-Suki	The Suk.
Il-Torōbo	Ol-Torōbōni	The Dorobo[2].

Examples of names of communities of people:

Plural.	Singular.	English.
In-gera	En-gerai	The child.
I-sipōlio	O-sipōlioi	The recluse, i.e. a boy who has recently been circumcised.
Il-barnot	Ol-barnoti	The shaved one, i.e. the warrior who has not yet grown pig-tails.
Il-muran	Ol-murani	The warrior.
Il-meek	Ol-meeki	The native, the savage, applied to all Bantu tribes.
Il-omon	Ol-omoni	The stranger.
I-sunguro	O-sunguroi	The hypocrite.
Il-tamweiya	Ol-tamweiyai	The sick.
Il-Aimer	Ol-Aimeri	The Aimer age[3].
Il-Aiser	Ol-Aiseri	The Aiser clan (of Masai)[4].

Examples of names of insects, small animals, and birds:

Plural.	Singular.	English.
Ing-alao[5]	Eng-alaōni	The very small ant.
In-darget	En-dargeti	The grasshopper.
In-daritik	En-daritiki	The small bird.
In-diamorgus	En-diamorgusi	The marabou stork.
In-dero	En-derōni	The rat.
Il-kuru	Ol-kurui	The maggot, worm.
Il-lashe	El-lashei	The louse.
Il-masher	Ol-masheri	The tick.
Il-ōtorok	Ol-ōtoroki	The bee.
Il-maat	Ol-maati	The locust.
Il-oiriir	Ol-oiriiri	The lizard.
Il-oisusu	Ol-oisusui	The flea.

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[1] Each tribe of the Chaga people (the inhabitants of Kilima Njaro) has a special name; thus, Il-Kilema (sing. Ol-Kilemai), the Kilema.

[2] Some writers prefer Andorobo and even Wandorobo. The *D* has been retained at the commencement of the word, as Torobo would not be easily recognized. En-dorōbōni (pl. 'N-dorōbo) is the Masai for the tsetse fly. These words have probably no connexion with dorop, short, as has been occasionally stated.

[3] *Vide* p. 261.

[4] *Vide* p. 260.

[5] Also rarely Ing-alaok. It is perhaps of interest to note that en-dirango, the large reddish-brown ant, called siafu by the coast people, which bites fiercely, is not included in this group, and forms its plural by adding *ni* to the singular.

Plural.	Singular.	English.
Il-ojoñga	Ol-ojoñgani	The fly.
Ing-ojoñga	Eng-ojoñgani	The mosquito.
I-samburumbur	O-samburumburi	The butterfly.
I-sarambalan	E-sarambalani	The bat, swallow, swift.

Examples of other words which belong to this class:

Il-airakuj	Ol-airakuji	The kidney.
Il-ala	Ol-alai	The tooth, tusk.
Ing-atambo	Eng-atamboi	The cloud.
Il-til	Ol-tili	The spark, stain.
In-garara	En-gararai	The quill.
In-giporo	En-giporoi	The scar.
In-guruon	En-guruoni	The ash.
Il-keko	Ol-kekoi	The thorn, thorny place.
Il-kidoñgo	Ol-kidoñgoi	The tail.
Il-kililañg	Ol-kililañgi	The sheep's dung.
Il-kiyo	Ol-kiyoi	The tear.
Il-mao	Ol-maoi[1]	The twins.
Il-meneñga	Ol-meneñgani	The corpse, spirit.
I-mōsor	E-mōsori	The egg[2].
I-ñgok	E-ñgoki	The sin[3].
Il-ōkidoñgo	Ol-ōkidoñgoi	The mud.
Il-paek	Ol-paeki	The grain or cob of maize.
Il-piaya	Ol-piayai	The chain.
I-seghera	O-segherai	The cowry.
I-seghenge	E-seghengei	The iron wire.
I-suut	E-suuti	The dust.
I-senya	O-senyai	The sand.
Il-tian	Ol-tiani	The bamboo.
Il-tuduta	Ol-tudutai	The boil, abscess.

EXCEPTIONS.

There are only a *few* exceptions to this rule. They are as follows:

Il-Maasae	Ol-Maasani	The Masai[4].	[552]
Il-Aisungun	Ol-Aisungui	The European[5].	
Il-Musungu	Ol-Musungui		

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[1] Ol-maoi means a child who has a twin brother or sister. [845]

[2] A large egg-shaped cask used *for* beer, &c., is Ol-mōseri, pl. Il-mōserin. [915]

[3] An unlucky child, or a dwarf, is E-ñgoki, pl. I-ñgokin.

[4] The original name of the Masai is said to have been Il-Maa (sing. Ol-Māi), and one even now occasionally hears old people using this word, especially when relating stories of *former* times. According to tradition the present form dates from the introduction by the Swahili traders of a certain kind of bead called 'Sae or 'Saen (sing. O-Saeni). [701] [779]

[5] Europeans, or white people, were *formerly* called 'L-tjuju, the hairy ones. This appellation was afterwards changed to 'L-Aisungun, a corruption of the Swahili word Mzungu, which in its turn gave way to the present forms. [786]

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Plural.	Singular.	English.
Il-Chumari	Ol-Chumari	The fennel.
I-Sigirialshi	O-Sigirialshi	
I-suyan	O-suyai	The wild dog.
Il-munyo	Ol-munyai	The beard.

Class V.

In this class, like the preceding one, the singular of substantives appears to be formed from the plural. This is done by the affix *a* or *o*.

A large number of words belonging to this class are formed by simply adding *at* or *ot* in the plural and *ata* or *oto* in the singular to the roots of verbs not commencing with *i*. With verbs commencing with *i* the same affixes are made, and *k* is also prefixed. Other substantives which form the singular by affixing *a* or *o* to the plural were probably first known in their collective state.

Examples of substantives made from the roots of verbs not commencing with *i*:

Plural.	Singular.	Verbal root.	English.
In-duat	En-duata	-dol, -dua	The witness.
In-jiñgat	En-jiñgata	-jiñg	The entrance.
Il-lañgat	El-lañgata	-lañg	The ford.
Il-limot	El-limoto	-lim	The news.
Il-lutot	El-lutoto	-lut	The place to creep through.
I-manyat	E-manyata	-many	The warrior's kraal.
I-nyalat	E-nyalata	-nyal	The mouthful of food, the cud.
I-rishat	E-rishata	-rish	The boundary.
I-ruruat	E-ruruata	-rura	The foot-print.
I-sirat	E-sirata	-sir	The markings, stripes.
I-sirat	O-sirata		The letter, bill.
In-domat	En-domata	-tom	The measure.
In-donat	En-donata	-ton	The seat, rest.
Il-tarot	Ol-taroto	-tar	The pond, puddle.
In-darot	En-daroto		The chalk.
In-nañgat	En-nañgata	-nañg	The place struck by a club thrown from a distance, the bruise.

Examples of substantives made from the roots of verbs which commence with *i*:

In-gidimat	En-gidimata	-idim	The being able.
In-gikurukurot	En-gikurukuroto[1]	-ikurukur	The thunder.
In-giñgeyat	En-giñgeyata	-iñgeya	The astonishment.
In-giragat	En-giragata	-irag	The sleeping place, the hospitality.

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[1] Also en-gikurukur.

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Plural.	Singular.	Verbal root.	English.
In-girukot	En-girukoto	-iruk	The reply, the belief.
In-gisisat	En-gisisata	-isis	The glory.
In-gisudorot	En-gisudoroto	-isudoo	The secret.
In-gisujat	En-gisujata	-isuj	The cleansing.
In-gitingat	En-gitingata	-iting	The hut in which the elders meet.
In-gitanyanyukot	En-gitanyanyukoto	-itanyanyuk	The parable (lit. the making similar).
In-giterat	En-giterata	-iter	The beginning.
In-giterunot	En-giterunoto	-iterun	
In-gitiñgot	En-gitiñgoto	-itiñg	The end.
In-gityamat	En-gityamata	-ityam	The jumping.

Examples of substantives which form their singular by adding *a* or *o* to the plural:

Plural.	Singular.	English.
Il-abur	Ol-abura	The froth.
Il-akir	Ol-akira	The star.
Añgat	Añgata	The plain, wilderness.
Ing-arn	Eng-arna	The name.
Im-bat	Em-bata	The bank of a river.
Im-pit	Em-pito	The sinew, tendon, bow-string.
Il-chañgit	Ol-chañgito	The wild animal.
In-jañgit	En-jañgito	'A what-d'you-call-it.'
In-daghol	En-daghola	The cheek.
In-dapan	En-dapana	The skin of a goat, sheep, or calf.
In-dadony	En-dadonyo	The heel.
Il-karash	Ol-karasha	The cotton cloth.
Il-kujit	Ol-kujita	The long, coarse grass.
In-gujit	En-gujita	The turf.
Il-kurt	Ol-kurto	The caterpillar.
Il-loghony	El-loghonya	The head.
Ing-öpir	Eng-öpiro	The small feather.
Ing-opit	Eng-opito	The cord (made from the bark of a tree).
Ing-orn	Eng-orno	The butter.
Il-papit	Ol-papita	The hair.

EXCEPTIONS.

Plural.	Singular	Verbal root.	English.
In-eudot	En-eudoto	-ud	The hole.
I-ila	El-ilata	-il	The oil.
Il-lötot	El-lötoto	-loto	The journey, march.
In-gueñg	En-gueñga		The knee.
Il-ki	Ol-kina		The teat.
In-gak	En-gakua		The charcoal, soot.

CLASS VI.

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There are a few substantives which are unchangeable and have the same form in the singular and plural. Examples:

Singular.	Plural.	English.
Ol-aijolojola	Il-aijolojola	The hartebeest.
Ol-doinyo	Il-doinyo	The mountain.
Ol-kesen	Il-kesen	The cloth for carrying a baby in.
Eng-oitoi	Ing-oitoi	The road.
O-riri	I-riri	The termite.
O-rorei	I-rorei	The word.
Ol-tuli	Il-tuli	The buttock.

SUBSTANTIVES WITH SINGULAR FORM ONLY:

Some substantives have no plural. Examples:

En-aimin, the darkness.
Ol-aro, the shame.
En-giopo, the adultery.
En-gisiusiu, the wind.
En-gishon, the life, age.
En-gitoo, the kingdom, wealth, greatness, age.
En-gure, the thirst.
Ol-kirōbi,
Ol-oirōbi, the fever.
Eng-oilēlio, the dew.
Ol-oijilili, the drop.
Ol-oireriu, the dirt, rust.

To these may be added words ending in *-ishu*. Examples:

E-sidanishu, the beauty.
En-garsisishu, the kingdom, the riches.
En-guretishu, the fear.

SUBSTANTIVES WITH PLURAL FORM ONLY.

A few substantives have no form for the singular. Examples:

In-dare[1], the flock.
In-gulak, the urine.
Ing-amulak, the saliva.
Kulle (in compound words, alle), milk.
I-mōtori, soup.

IRREGULAR PLURALS.

A certain number of substantives form their plural irregularly. In a few instances different words are apparently used, in others different terminations from those already discussed.

Examples in which different words are used:

Singular.	Plural.
En-giteñg, the ox, cow[2];	In-gishu, the cattle, oxen, cows.
Ol-kiteñg, the bullock;	Il-moñgi, the bullocks.
O-sighiria, the donkey;	I-sirkon, the donkeys.
En-dito, the daughter, young girl;	In-doiye, the daughters, girls.

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[1] En-darei is rarely used for a single goat.

[2] The cow is usually termed en-giteñg lepoñg, i. e. the female ox,

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Singular.	Plural.
En-gop, the land, country;	In-gwapi, the lands, countries.
Ol-chani, Ol-chata, } the tree, firewood;	Il-käk, the trees, firewood.
En-jani, En-jata, } the small tree, stake;	In-gäk, the small trees, twigs.

Examples in which unusual terminations are used:

Singular.	Plural.	English.
En-aisho	In-aishi	The honey.
En-aibon	In-aibonoreitin	The medicine, charm.
Eng-álo	Ing-álöli	The direction, place.
Eng-áuo	Ing-ai	The bow.
Ol-buñgae	Il-buñgaiko[1]	The young bull.
En-daa	In-daiki	The food.
En-gine	In-gineji	The goat.
En-giriñgo	In-giri	The animal, the meat.
En-giyok	In-giyaa	The ear.
En-gubis	In-gubisir	The thigh.
En-gutuk	In-gutukie	The mouth.
Ol-kilikwai	Il-kiliko	The messenger, message.
Ol-mañgatinda	Il-mañgati	The enemy.
E-masaita	I-masaa	The wealth.
E-ñgikitoi	I-ñgik	The human excrement, word of abuse.
E-ñgwenitoi	I-ñgweni	Word of abuse.
E-ñgudi	I-ñgusidin (rarely I-ñgudisin)	The stick.
Eng-oshoghe	Ing-oshua	The belly.
Ol-tau	Il-tauja	The heart, mind, spirit, soul.
Ol-tidu	Il-tidii	The needle.

PLURAL OF COMPOUND WORDS.

Compound words are commonly employed in Masai. They are made either by joining two substantives or a substantive and another part of speech together, or by prefixing the article to the relative connected with the verb. Though the articles and genitive particles are sometimes omitted in the singular, they are all employed in the formation of the plural.

EXAMPLES OF THE FIRST DIVISION.

Kutuk-aji (Mouth-hut)	'N-gutukie-oo-'ng-ajijik (The-mouths-of-the-huts)	The door.
Tasat-aina (Thin-arm)	Il-tasati-'ng-aik (The-thin-the-arms)	The person with a deformed arm.

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[1] Sometimes pronounced Il-buñgaikop.

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Singular.	Plural.	English.
Ol-ŏ-urŏ-kutuk (The-who-cuts-mouth)	'L-oo-urŏ-kutukie (The-who-cut-mouths)	The man wit the teeth knock ed out *or* wi the lips cut.
Ol-ŏ-duñg-ŏ-aina (The-whom-cut-is-arm)	'L-oo-duñg-ŏ-'ng-aik (The-whom-cut-are-the-arms)	The one-arme person.
En-na-iba-o-sina (The-which-hates-the-trouble)	'N-ná-iba-'sinaitin (The-which-hate-the-troubles)	The moth.
Ol-ŏwaru-keri (The-beast-of-prey-spotted)	'L-ŏwarak-kerin (The-beasts-of-prey-spotted)	The leopard.
Ol-ŏwaru-kitok (The-beast-of-prey-big)	'L-ŏwarak-kituak (The-beasts-of-prey-big)	The lion.
Ol-lo-'l-masi (The-of-the-mane)	Il-loo-'l-masin (The-of-the-manes)	The lion.
En-na-rok-kutuk (The-which-is-black-mouth)	'N-naa-rook-kutukie (The-which-are-black-mouths)	The monkey[1].
En-gidas-in-dare (The-sucker-the-flocks)	'N-gidas-in-dare (The-suckers-the-flocks)	The mongoose.
Ol-ŏ-ado-kiragata (The-who-is-long-sleeping-place)	'L-oo-ado-kiragat (The-who-are-long-sleeping-place)	The giraffe.
Ol-o-ibor-kidoñgoi (The-which-is-white-tail)	'L-oo-ibor-kidoñgo (The-which-are-white-tails)	The wild dog.
Ol-la-'l-lughunya (The-of-the-head)	Il-loo-'l-lughuny (The-of-the-heads)	The brain.
Ol-le-'ng-aina (The-of-the-arm)	Il-loo-'ng-aik (The-of-the-arms)	The elephant.
Ol-o-ñgui (The-who-stinks)	'L-oo-ñgu (The-who-stink)	The Kamba[2].

EXAMPLES OF THE SECOND DIVISION.

Ol-ŏ-ton-ie-ki (The-which-sat-upon-is)	'L-oo-ton-ie-ki (The-which-sat-upon-are)	The seat, the buttocks.
Ol-ŏ-un-isho (The-who-sows)	'L-oo-un-isho (The-who-sow)	The sower.
Ol-ŏ-rip-isho (The-who-sews)	'L-oo-rip-isho (The-who-sew)	The tailor.
Ol-ŏ-ĭ-u (The-who-begets)	'L-oo-ĭ-u (The-who-beget)	The father.
Ol-ŏ-lubo (The-which-is-not-satisfied)	'L-oo-lubo (The-which-are-not-satisfied)	The impalla antelope.

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[1] *Cercopithecus Griseo-Viridis.*

[2] A tribe of people.

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ADJECTIVES.

There are three classes of words which can be used as adjectives in Masai. The first appears to consist of true adjectives, which were possibly originally all independent substantives, and substantives used in an adjectival sense. They do not indicate gender or class, and agree with the substantive they qualify in number only.

The second class consists of words formed by verbs joined to the relative. When simple neuter verbs are thus employed, the termination in the plural does not alter, the sole change taking place in the relative, which agrees in gender and number with the substantive. With irregular verbs or derivatives the plural termination varies according to the class of verb.

The third class consists of a few words to which is prefixed the genitive particle. They are unchangeable, but the particle agrees in gender with the substantive.

CLASS I.

The same rules for the formation of the plural of adjectives belonging to this class are followed as with substantives, and though the adjective agrees in number with the substantive it qualifies, it does not necessarily take the same plural termination.

When used as an attribute the adjective generally follows the substantive, but it is sometimes inserted between the substantive and the article. Examples:

Ol-ashe sumbat *or* o-sumbat-ashe, the sickly calf.
'L-asho sumbati *or* 'sumbati-asho, the sickly calves.
En-giteñg uas, the striped ox.
'N-gīshu uasin *or* 'n-uasin-gīshu, the striped cattle.
Ol-ñgatuny lepoñg, the female lion (lioness).
Il-ñgatunyo lepoñga, the lionesses.
Ol-ayōni bōtor, the big boy.
'L-ayok bōtoro, the big boys.
Ol-keju (*or* e-uaso) ñgiro, the brown river.
Il-kejek (*or* 'uason) ñgiroin, the brown rivers.
En-dito sidai, the beautiful girl.
'N-doiye sidan, the beautiful girls.
Ol-kerr ñgojine, the lame ram.
Il-kerra ñgojínia, the lame rams.
Ol-omoni torono, the bad stranger.
'L-omon torok, the bad strangers, the bad news.
Ol-kila musana, the old garment.
Il-kilani musan, the old garments.
Ol-murani bioto, the healthy warrior.
Il-muran biot, the healthy warriors.

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The following are irregular:

Singular. *Masc.*	*Fem.*	Plural. *Masc.*	*Fem.*	English.
Dorop		Doropu		Short.
Rongai		Rongerna		Thin, narrow (inanimate objects).
Oti	Kiti	Ooti[1]	Kutiti	Small.
		Kuti		Few.
Ado *or* ō-ado	Nado	Adoru		High, long.

Examples:

Il-tuñganak doropu, the short men.
'Ng-áriak rongerna, the narrow streams.
Ol-tuñgani oti, the small man.
Il-tuñganak ooti, the small men.
E-ñgorōyōni kiti, the small woman.
'Ñgorōyok kutiti, the small women.
'Ng-oloñgi kuti, the few days.

When the adjective is used predicatively, it precedes the substantive and article[2]:

Torono ol-tuñgani, the man is bad.
Torok il-tuñganak, the men are bad.

CLASS II.

The adjectives belonging to the second class—in reality relatives compounded with verbal forms—follow the substantives they qualify, and agree with them in gender and number:

Ol-murani ō-gol, the warrior who is strong *or* the strong warrior.
Il-muran oo-gol, the strong warriors.
E-ñgorōyōni na-nana, the gentle woman.
'Ñgorōyok naa-nana, the gentle women.
E-wēji ne-wañg, the open place.
'Wējitin nee-wañg, the open places.
Ol-tuñgani o-ibor, the white man.
Il-tuñganak oo-ibor, the white men.
Eng-are na-irōua, the hot water.
'Ng-áriak ná-irōua, the hot waters.
E-wēji ne-irōbi, the cold place.
'Wējitin nee-irōbi, the cold places.

In some cases the verbal part as well as the relative takes plural inflexions:

Ol-doinyo o-rok, the black mountain.
Il-doinyo oo-rook, the black mountains.

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[1] Ooti cannot be used predicatively, and kutiti is employed instead: e. g. kutiti 'l-airakuj, the kidneys are small (*vide* p. 139).

[2] In sentences of this kind the demonstrative pronoun generally takes the place of the article: e. g. torono elle-tuñgani, this man is bad.

En-giteñg na-tua, the dead ox.
'N-gīshu naa-tuata, the dead oxen.
En-giriñgo na-tuñgwa, the rotten meat.
'N-giri naa-tuñgwaïta, the rotten meats.
Ol-kila ō-tarueiye, the spoilt garment.
Il-kilani oo-tarucitye, the spoilt garments.
E-wēji ne-nyokye, the red place.
'Wējitin nee-nyokyo, the red places.
Ol-chani ō-toyo, the dry tree.
Il-kăk oo-tōïto, the dry trees.

In a few instances the adjective is inserted between the substantive and the article:

En-na-ibor-tuli (the white buttock), the Thomson's gazelle.
'L-oo-do-kilani, the blood-red garments (name of a district).
'L-oo-do-kīshu, the blood-red cattle (name of two clans, *vide* p. 260).

Class III.

The words belonging to this class are merely genitives used as attributes (similar to such expressions as *days of old*, *homme de bien*, &c.). They follow the substantive they qualify:

Eng-aina e-tatēne, the right hand.
Eng-oitoi e-kedyanye, the left road.
'L-omon li-opa, the former news.
'L-omon li-akenya, the future news.
Il-chañgit le-'n-dim, the wild animals (lit. of the wood).

All adjectives can be used as substantives by prefixing the article. Examples:

Ol-oti, the small one, the younger.
Ol-bōtor, the big one, the elder.
Ol-o-rok, the black man.
En-na-rok, the black woman.
En-e-tatēne, the right (hand).

Two or more adjectives can follow a substantive:

Ol-kiteñg orok sinyati li-opa, the former black healthy bullock.

If there are two adjectives of the first class qualifying a substantive, one is usually inserted between the article and the substantive, and the other follows the substantive:

Ol-kitok-tuñgani sapuk, the big, fat man.

When a noun is qualified by an adjective, and followed by a genitive, the genitive precedes the adjective. Examples:

Eng-anashe o-'l-murani kiti (the sister of the warrior small), the warrior's small sister.
'Ng-abōbok o-'l-chani naudo (the barks of the tree nine), nine strips of bark of the tree.

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The Comparison of Adjectives.

There are not, properly speaking, any degrees of comparison in Masai.

The comparative is represented in several ways.

1. By the use of a-lañg, to cross (a river) *or* to surpass:

E-melok e-lañg en-aisho (it is sweet, it surpasses honey), it is sweeter than honey.

Sidai enna-tōki a-lañg eng-ae (beautiful this thing to surpass the other), this thing is more beautiful than the other.

E-tii ol-kitok ō-lañg (he is there the big one who surpasses him), there is some one greater than he.

2. By the use of a-lus-oo, to pass thither *or* to surpass, followed by the local case:

Sidai enna-tōki a-lus-oo te-'ng-ae (beautiful this thing to pass by the other), this thing is more beautiful than the other.

3. By the use of peno, a little more:

I-'ya-u en-dōki kiti peno, bring something a little smaller.

4. By the use of ol-pisyai, the chain, and in this sense possibly, the rest:

E-ata 'n-gīshu tomon o ol-pisyai (he has ten cows and the chain), he has more than ten cows.

Á-isho-o 'rupiani ip o ol-pisyai (he gave me 100 rupees and the chain), he gave me over 100 rupees.

More can be translated by likae, &c., other (which see, p. 46), by a-pon, to increase, *or* by a-itu-lus-oo, to cause to pass:

To-pon-a kulle, i-'ya-u kulye-alle inōno, increase the milk, bring more of thy milk.

E-itu-lus-ori 'ndae (it is made to pass to you), more shall be given you.

The superlative is generally denoted by the use of the adjective in its simple form:

Kiañgae supat?
Kalo supat? } Who (*or* Which) is the best?

It can also be translated by an adjectival substantive followed by the local case:

Ninye ol-oti too-'l-muran pôkin (he the small from the warriors all), he is the smallest of all the warriors.

Like the comparative, the superlative can also be expressed by a-lus-oo, followed by the local case, *or* by a-lañg, particularly by the former:

Supat elle, e-lus-oo te-pôkin (good this one, he passes by all), this one is the best of all. 193*

Supat ledo, kake elle ō-lus-oo te-'supatishu (good that one, but this one who surpasses in goodness), that man is good, but this one is the best.

Supat elle a-lañg pôkin (good this one to surpass all), this one is the best of all.

THE NUMERALS.

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Masculine.	*Feminine.*	English.
Ōbo	Nabo[1]	One.
Aare	Are	Two.
Ōkuni	Uni	Three.
Ooñgwan	Oñgwan	Four.
Imyet[2]		Five.
Ille[2]		Six.
Oopishana	Naapishana	Seven.
Isyet[2]		Eight.
Ōudo	Naudo	Nine[3].
Tomon		Ten.
Tomon o ōbo	Tomon o nabo	Eleven.
Tomon o aare[4]	Tomon o are	Twelve.
Tomon o ōkuni	Tomon o uni	Thirteen.
Tomon o ooñgwan	Tomon o oñgwan	Fourteen.
Tomon o imyet		Fifteen.
Tomon o ille		Sixteen.
Tomon o oopishana	Tomon oo naapishana	Seventeen.
Tomon o isyet		Eighteen.
Tomon o ōudo	Tomon oo naudo	Nineteen.
Tigităm		Twenty.
Tigităm o ōbo	Tigităm o nabo	Twenty-one.
Osom *or* 'N-domoni uni		Thirty.
Artam *or* 'N-domoni oñgwan		Forty.
Onom *or* 'N-domoni 'myet		Fifty.
Onom oo tomon *or* 'N-domoni 'lle		Sixty[5].
Onom oo tigităm *or* 'N-domoni naapishana		Seventy.
Onom oo 'n-domoni uni *or* 'N-domoni 'syet		Eighty.
Onom o artam *or* 'N-domoni naudo		Ninety.

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[1] 1 when used with e-wăji, the place, is nābo.

[2] The i is sometimes omitted when these words follow a vowel.

[3] Endoroj is occasionally used for nine.

[4] When two numerals are joined by the conjunction *and*, the double o of the plural is only pronounced if followed by a consonant.

[5] Often everything above fifty is simply styled ip. If it is desired to express a very large number, ip-ip, one thousand, *or* le-me-iken-ayu, countless, are used.

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Masculine.	Feminine.	English.
Ip		Hundred.
Ip o ōbo		One hundred and one.
Ip o onom		One hundred and fifty.
Ip onom		Five hundred.
Ip-Ip *or* 'N-domoni ip		One thousand.
Ip-Ip kata-'myet		Five thousand.

With the exception of 1, the number always follows the substantive:

Il-tuñganak aare, two men.

When 1 is placed before the substantive, the article is omitted; when it follows, the article is retained:

Ōbo-tuñgani *or* Ol-tuñgani ōbo, one man.
Nabo-oloñg *or* Eng-oloñg nabo, one day.

The ordinal numbers are expressed by the use of the genitive particle with or without the article:

Ol-tuñgani li-ooñgwan, the fourth man.
Eng-aji e-oñgwan, the fourth hut.
Tapala 'l-tuñganak aare, toriku ol-li-ōkuni (leave two men alone, bring the third), bring the third man.

First and *last* can both be expressed by Ol-le-bata, the-of-side. *First* is, however, more usually translated by one of the following:

Ol-le-lughunya, the-of-head.
Ol-o-ituruk, the-who-precedes.
Ol-ō-lus-oo, the-who-passes-by.

Last is translated by Ol-le-kurum, the-of-behind, *or* Ol-o-iñgopu, the-who-is-behind.

Once, *Twice*, &c., are denoted by the use of en-gata, the time:

Nabo-kata[1], once, the first time.
Kat'-are, twice.
'N-gataitin are, the second time.
'N-gataitin aja? how many times?
'N-gataitin kumok, often.

First of all is translated by a-ñgas a-iter, to commence to begin, or simply by a-ñgas, to commence:

I-ñgas a-iter en-gias, pe ilo, } you must first of all do the work,
I-ñgas en-gias, pe ilo, } then you may go.

802 The Masai have various finger signs to denote the numerals.

1. The first finger of the right hand is held up and the rest of the fist closed. The hand must be kept still.

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[1] The first time can also be rendered by eng-aiter.

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2. The outstretched first and second fingers are rubbed rapidly one against the other.

3. The first finger is rested on the thumb and the first joint of the middle finger is placed against the side of the middle joint of the first finger, the other two fingers remaining closed.

4. The fingers are outstretched, the first and middle ones being crossed.

5. The fist is closed with the thumb placed between the first and second fingers.

6. The nail of one of the fingers—generally the ring finger—is clicked three or four times by the thumb nail.

7. The tip of the thumb is rubbed rapidly against the tip of one of the fingers, generally the middle finger, the hand remaining open.

8. The hand is opened and the fingers are either all pressed together or all kept apart. A rapid movement with the hand in this position is then performed, first in a downward and then in an upward direction. This movement is made by the hand only, the wrist acting as lever.

9. The first finger is bent so that the tip touches the tip of the thumb, the other fingers being at the same time opened.

10. The closed fist is thrown out and opened, the nail of the middle finger being at the same time clicked against the tip of the thumb.

20. The open fist is closed and opened two or three times.

30. The fingers are placed in the same position as when representing 1, i. e. the first finger is held up while the rest of the hand is closed. When in this position the hand is shaken slightly from the wrist.

40. The hand is opened, and the first and middle fingers are pressed together, as are also the ring and little fingers, a gap thus existing between the middle and ring fingers. When in this position the hand is shaken.

50. The tip of the thumb is placed between the ends of the first and middle fingers. The other fingers can be opened or closed at the same time.

60. For ip, that is to say anything above fifty, the closed fist is jerked out from the body, the fingers being at the same time opened.

PRONOUNS.

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The full forms of the personal pronouns are:

Singular.		Plural.	
I	Nanu	We	Iyook.
Thou	Iye	You	Indae.
He, she, *or* it	Ninye	They	Ninje.

*193 The second person singular is often contracted into 'ye and occasionally into *i*. Iyook and Indae become 'yook and 'ndae when following a vowel, or at the commencement of sentences. Unless the subject has been previously mentioned, the demonstrative pronouns are generally used for he, she, it, and they.

The objective cases, me, thee, him, &c., can be expressed by the same forms as those given above for the nominative case, I, thou, &c.

The possessive case, of me, &c., is expressed by the possessive pronouns, or, rarely, by the particle *le* or *e* inserted between the substantive and the personal pronoun.

The local case is expressed by the particle *te* prefixed to the personal pronoun, e. g. e-gol te-ninje, it is hard for them.

The position of the personal pronoun with regard to the verb is given on p. 49.

The personal pronouns when combined with a verb as subject or object are indicated by special prefixes. See p. 48.

POSSESSIVE PRONOUNS.

The possessive pronouns are always placed after the substantive denoting the thing possessed, and vary according to gender and number. They are:

	Singular.		Plural.	
	Masc.	*Fem.*	*Masc.*	*Fem.*
My	Lai	Ai	Lainei	Ainei.
Thy	Lino	Ino	Linōno	Inōno.
His, her, *or* its	Lenye	Enye	Lenyena	Enyena.
Our	Lañg	Añg	Lañg	Añg.
Your	Linyi	Inyi	Linyi	Inyi.
Their	Lenye	Enye	Lenye	Enye.

Ol-alem lai, my sword.	'L-alema lainei, my swords.
Eng-alem ai, my knife.	'Ng-alema ainei, my knives.

The words *mine*, *thine*, &c., used predicatively or absolutely, take the article. Various prefixes are also added, and changes made, in some of the words, as is shown in the following table:

Mine	Ol-lalai	En-ai	Il-kulainei	In-gunainei.
Thine	Ol-lino	En-ino	Il-kulōnōno	In-gunōnōno.
His, hers, *or* its	Ol-lenye	En-enye	Il-kulenyena	In-gunenyena.
Ours	Ol-lalañg	En-añg	Il-kulalañg	In-gunañg.
Yours	Ol-linyi	En-inyi	Il-kulinyi	In-guninyi.
Theirs	Ol-lenye	En-enye	Il-kulenye	In-gunenye.

'L-alema lenye kullo, kodee 'l-kulōnōno? these are their swords, where are thine?

Mi-ar il-asurai, 'l-kulalañg, do not kill the snakes, they are ours.

I-ata 'n-gīshu inōno; e-ata sii ol-oiboni 'n-gunenyena, thou hast thy cattle; the medicine-man also has his.

Sidai en-dōki enye a-lañg en-ai, his thing is better than mine.

There is a short enclitic form of the Possessive Pronoun of the second and third persons, which is used with the words *father* and *mother*:

Singular.	Plural.
Minye, thy *or* your father;	Loominyi, thy *or* your fathers.
Menye, his, her, *or* their father;	Loomenye, his, her, *or* their fathers.
Ñgutunyi, thy *or* your mother;	Nooñgutunyi, thy *or* your mothers.
Ñgotonye, his, her, *or* their mother;	Nooñgotonye, his, her, *or* their mothers.

The personal pronouns may be added to the possessive pronoun to give emphasis. The word o-sesen, the body, is also sometimes used in this sense:

Eng-alem ai nanu, } my own knife.
Eng-alem o-'sesen lai, }

DEMONSTRATIVE PRONOUNS.

There are four classes of demonstrative pronouns. The first denotes objects near at hand; the second, objects at a distance; and the third and fourth, objects previously mentioned. They each have forms for the masculine and feminine, and the word e-wēji, the place, requires a special form to be used with it.

Class I.

This *or* these, of objects at no great distance:

Masculine.	*Feminine.*	*Used with the word e-wēji.*	English.
Elle	Enna	Enne	This.
Kullo	Kunna	Kunne *or* Kunnen	These.

Class II.

That *or* those *or* yonder, referring to things at a distance:

Ledo *or* elde	Enda	Ende	That.
Kuldo	Kunda	Kunde *or* Kunden	Those.

Class III.

This *or* these, mentioned before:

Illo	Inna	Inne	This.
Lello	Nenna	Nenne	These.

Class IV.

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That *or* those *or* yonder, mentioned before:

Masculine.	*Feminine.*	*Used with the word e-wēji.*	English.
Lido	Idya	Idye	That.
Lekwa	Nekwa	Nekwe	Those.

When the demonstrative pronoun is joined to a substantive, it takes the place of the article:

Ledo-tuñgani, that man. Enna-kerai, this child.

When used predicatively, the article is retained, and the demonstrative follows the substantive:

Ol-tuñgani ledo, that is the man.
En-gerai enna, this is the child.

In the genitive and local cases the first letter of the demonstrative is omitted if an *e*:

Ol-origha le-'lle-tuñgani, the stool of this man.
E-gol te-'lle-tuñgani, it is hard for this man.

If it is desired to lay stress on the demonstrative pronoun, the syllable nya, nye, *or* nyo is prefixed to it. When the demonstrative has taken this form and is joined to a substantive, the article is retained:

Nyelle ol-tuñgani, this man here, this very man.
Nyoolo 'l-tuñganak, these men here.
Nyanna e-ñgorōyōni, this woman here.
Nyonna 'ñgorōyok, these women here.
Nyenne e-wēji, just this place.

REFLEXIVE PRONOUNS.

Most verbs have a special reflexive form which is much used.

When this form does not exist or is employed for the neuter or quasi-passive, the word *kewan* is affixed to the verb in the singular and *aate* in the plural:

A-duñg kewan, I cut (*or* shall cut) myself.
Ki-dūñg aate, we cut (*or* shall cut) ourselves.

Self is also occasionally translated by ol-tau, the heart:

E-nyor ol-tau lenye (he loves his heart), he loves himself.

When *self* is added to a pronoun to express emphasis, it is rendered in Masai by open in the singular, and oopen in the plural:

Ol-tuñgani open, the man himself.
Il-tuñganak oopen, the men themselves.
Nanu open, I myself.
'Yook oopen, we ourselves.

The word *owner* is translated by open preceded by the article. It is followed by the nominative and not by the genitive as in English:

Ol-open eng-aji, En-open eng-aji,	the owner of the hut.
'L-oopen ing-ajijik, 'N-oopen ing-ajijik,	the owners of the huts.

By myself, *by ourselves*, &c., are also rendered by open, oopen:

Nanu open, by myself; 'Yook oopen, by ourselves.

RELATIVE PRONOUNS.

The relative pronouns have forms appropriate for the masculine and feminine of both numbers. There is also a special form for the word e-wēji, the place:

Singular.			Plural.			
Masc.	*Fem.*	*Used with the word e-wēji.*	*Masc.*	*Fem.*	*Used with the word e-wēji.*	English.
O[1]	Na	Ne	Oo	Naa[2]	Nee	Who, whom, *or* which.

Ol-tuñgani o-ra[3] sapuk, the man who is big.
E-ñgorōyōni na-ra sapuk, the woman who is big.
E-wēji ne-ra sapuk, the place which is big.
Il-tuñganak oo-ra sapuki, the men who are big.
'Ñgorōyok naa-ra sapuki, the women who are big.
'Wējitin nee-ra sapuki, the places which are big.

When the negative is combined with the relative, le-me is used for the masculine, and ne-me for the feminine and for the word e-wēji. These forms do not change in the plural:

Ol-tuñgani le-me-ra sapuk, the man who is not big.
E-ñgorōyōni ne-me-ra sapuk, the woman who is not big.
Il-tuñganak le-me-ra sapuki, the men who are not big.
'Ñgorōyok ne-me-ra sapuki, the women who are not big.

The affirmative form of the relative is not divisible from the verb, but the negative form can stand alone; thus, whilst ol-tuñgani o sapuk[4] would be meaningless, ol-tuñgani le-me sapuk is as correct as ol-tuñgani le-me-ra sapuk.

To distinguish between the simple relative as subject or object the voice is raised or lowered at the end of the verb. When the relative is the subject, the voice is raised, when the object, it is lowered.

Various changes take place in the form of the relative when it is

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[1] The masculine singular relative is generally a long o, thus ō.

[2] Naa becomes ná before verbs commencing with i.

[3] A-a, to be (*vide* p. 87).

[4] Ol-tuñgani ō-sapuk-u means, the man will be big (*vide* p. 87).

*193 the subject, and the object is the first or second person singular (except when the subject is the first person plural); also when it is the object, and the subject is the first or second person singular. These alterations are shown on pp. 50–3.

The possessive form of the relative can be translated by open preceded by the article:

Ol-tuñgani ol-openy in-gīshu, the man whose cattle they are.

INDEFINITE PRONOUNS.

There are two indefinite pronouns. The first, likae, &c., is equivalent to other, another, the one ... the other, *and* else; the second pôki, &c., to each, every, all, whosoever, *and* whatsoever, and in compound words to both, all three, &c.

Likae, &c., other, has different forms for the masculine and feminine, singular and plural. It invariably precedes the substantive, and can be used with or without the article according to the meaning:

Singular.		Plural.	
Masc.	*Fem.*	*Masc.*	*Fem.*
Likae	Ae	Kulikae	Kulye

Examples:

Likae-tuñgani, another man.
Kulye-ñgorŏyok, other women.
Ol-likae-tuñgani, the other man.
'N-gulye-ñgorŏyok, the other women.
I-mḅot-o ol-likae, call the other one (masculine).

The one ... the other, is translated by likae ... likae, ae ... ae, &c.:

E-tō-īshe eng-ae-ñgorŏyōni, na olupi eng-ae, the one woman bore and the other was barren.
E-pwo kulikae, e-pwōnu kulikae, some go and others come.

Else, when joined to *somebody*, *something*, or *somewhere*, is translated by likae, ae, &c.:

E-ēuo likae-tuñgani, somebody else came.
A-shōmo ae-wēji, I went somewhere else.
A-itobir-a ae-tōki, I did something else.

Other is also used for the comparative of adjectives (which see, p. 38).

Each, *every*, *whosoever*, and *whatsoever*, are translated by pôki. When used in this sense, pôki precedes the substantive, and the article is omitted:

E-ēuo pôki-tuñgani, each man came.
E-ētuo pôki-tuñganak, every man came.

E-ētuo te-p̣ôki-wūji, they came from each place.
Ten e-lōtu p̣ôki-tuñgani, ti-aki m-e-shōmo, whosoever (*or* whatsoever man) comes, tell him to go away.

All is rendered by p̣ôki in the singular, and p̣ôkin in the plural[1]. When employed thus, the article is retained, and p̣ôki follows the substantive:

E-isbir-a eng-aji p̣óki, all the hut wept.
E-ētuo 'l-tuñganak p̣ôkin, all the people came.

Both, all three, &c., are translated as follows:

Masculine.	Feminine.	English.
P̣okiraare	P̣okirare	Both
P̣okirōkuni	P̣okirauni	All three.
P̣okirooñgwan	P̣okiroñgwan	All four.
P̣okiraimyet		All five.

E-ētuo 'l-tuñganak pokiraare, both men came.
E-ētuo 'ñgorōyok p̣okirauni, all three women came.

INTERROGATIVES.

There are two interrogative pronouns that are declinable, (Ki)[2] añgae, Who? and (K) alo, Which? and one which is indeclinable, (K) ainyô[3], What?

Who? is declined as follows:

Singular.		Plural.		English.
Masc.	*Fem.*	*Masc.*	*Fem.*	
(Ki) añgae		(K) aloo-'ñgae	(K) anoo-'ñgae	Who? Whom?
(K) ol-le-'ñgae	(K) en-e-'ñgae	(K) alkul-le-'ñgae	(K) angun-e-'ñgae	Whose?

Which? What? or *What sort of?* are rendered as follows:

(K) alo (K) aa (K) akwa.

If the interrogative pronoun is the subject, the verb requires a relative with it; if it is followed by a demonstrative, the verb *to be* is implied. When Which? is joined to a substantive, the article is omitted:

(Ki) añgae ō-tii kishōmi?
(Ki) añgae na-tii kishōmi? } (Who [is it] who is there gate?) Who is at the gate?
(K) aloo-'ñgae oo-tii kishōmi?
(K) anoo-'ñgae naa-tii kishōmi? } Who are at the gate?
(Ki) añgae i-'yēu? Whom do you want?
(K) ol-le-'ñgae elle-alem? Whose sword is this?
(K) en-e-'ñgae enna-alem? Whose knife is this?

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[1] P̣ōkin may also be used with a singular substantive: e-ishir-a eng-aji p̣ôkin, all the hut wept.

[2] *K* or *Ki* are often placed before an interrogative.

[3] Ainyô, when it stands alone, is generally contracted into 'nyô *or* 'ya.

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(K) alkul-le-'ñgae kullo-alema? Whose swords are these?
(K) angun-e-'ñgae kunna-alema? Whose knives are these?
(K) alo-tuñgani ō-tii? Which (*or* what sort of) man is there?
(K) alo-tuñgani elle? What man is this?
(K) aa enna? What is this?
(K) ainyô na-tii? What is there?
(K) ainyô ki-túm? What (shall) we get?
(K) ainyô e-ata kuldo? (What have those?) What is the matter with them?

VERBS.

Verbs in Masai fall into two classes: (*a*) roots beginning with *i* or *e*[1], (*b*) all other roots. There are also numerous derivative forms which may be assumed by most Masai verbs where in English either another verb or some compound expression must be used.

The principal difference between verbs commencing with *i* or *e* and those commencing with any other letter is to be found in the past tense and tenses constructed from the past. In the former a vowel only is affixed, and in the latter *t* and a vowel are also prefixed to the root. Examples:

A-suj, to follow.	A-tu-suj-a, I followed.
A-isuj, to wash.	A-isuj-a, I washed.

When conjugating the verb special prefixes are used to mark the subject. With the exception of the first person plural these prefixes change when the object is the first or second person singular.

When the subject is—

I and the object him, her, us, you, them, &c., *or* when there is no object, the prefix is A.

I and the object thee, the prefix is Aa[2].

Thou and the object him, her, us, them, &c., *or* when there is no object, the prefix is I.

Thou and the object me, the prefix is Ki.

He, she, *or* it, and the object him, her, us, you, them, &c., *or* when there is no object, the prefix is E.

He, she, *or* it, and the object me, the prefix is Aa[2].

He, she, *or* it, and the object thee, the prefix is Ki.

We and the object thee, him, her, you, them, &c., *or* when there is no object, the prefix is Ki.

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[1] There appear to be only two verbs which, with their derivatives, commence with *e*: a-el, to anoint, and a-eañg, to breathe.

[2] *Aa* is used for all verbs except those commencing with *i*, when a slightly accentuated *á* is employed instead.

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You and the object him, her, us, them, &c., *or* when there is no object, the prefix is I.

You and the object me, the prefix is Ki.

They and the object him, her, us, you, them, &c., *or* when there is no object, the prefix is E.

They and the object me, the prefix is Aa[1].

They and the object thee, the prefix is Ki.

The following examples will illustrate the use of these prefixes:

Singular.	Plural.
A-suj, I follow him, &c.	Ki-súj, we follow thee, him, &c.
Aa-suj, I follow thee.	
I-suj, thou followest him, &c.	I-suj-usuju, you follow him, &c.
Ki-suj, thou followest me.	Ki-suj-usuju, you follow me.
E-suj, he *or* she follows him, &c.	E-suj, they follow him, &c.
Aa-suj, he *or* she follows me.	Aa-suj, they follow me.
Ki-suj, he *or* she follows thee.	Ki-suj, they follow thee.

In the active voice the personal pronoun is often added for emphasis or to prevent ambiguity. It always follows the verb, and is perhaps more frequently used in the objective than in the subjective case. If both are used, the latter precedes the former, except in the use of auxiliary or compound verbs. Examples:

A-ar nanu 'ndae te-'ñgudi, ĕ-ar ledo 'ndae to-'l-kuma (I-you-strike I you with-the-stick, he-you-strikes that-one you with-the-club), I strike you with the stick, he strikes you with the club.

A-ar nanu 'ndae te-'ñgudi, e-lōtu a-ar indae ledo to-'l-kuma (I-you-strike I you with-the-stick, he-you-comes to-strike you that-one with-the-club), I strike you with the stick, he comes to strike you (*or* he will strike you) with the club.

If the personal pronoun is used as the indirect object, it precedes the direct object. Example:

A-isho-o 'ndae 'l-alema, I have given you the swords.

When the first person plural is the subject, the last syllable of the verb is slightly accentuated. The objective personal pronoun is also usually added:

Ki-tu-suj-á 'ye pôkin, we have all followed thee.
Ki-tu-suj-a pôkin, all have followed thee.

There is no difference in pronunciation between Thou hast followed me, He *or* She has followed thee, and They have followed thee. When however the prefix is *aa*, i. e. when the subject is I and the

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[1] *Aa* is used for all verbs except those commencing with *i*, when a slightly accentuated *á* is employed instead.

*193 object thee, and when the subject is he, she, *or* they and the object me, a difference in pronunciation is noticeable. In the first case the voice is lowered at the end of the word; in the latter it is raised.

There is an impersonal form which corresponds to the passive in English. This form is only conjugated in the third person singular, and is generally followed by a personal pronoun:

Aa-suj-i nanu, it is followed to me *or* I am followed.
Á-iyŏlo-i aa-tu-suj nanu, it is known to be followed to me *or* I know how to be followed.

The objective prefix is used when anything about the person or thing is about to be stated:

Aa-tu-duñg-o ol-kimŏjino (he-me-has-cut the-finger), he has cut off my finger.
Ki-än ing-aik te-kurum (they-thee-bind the-hands at-behind), they will bind thy hands behind thee.

THE RELATIVE.

The relative, as explained above (p. 45), is inseparable from the verb. When it is used, it takes the place of the personal prefixes, and can be employed with the present tenses, with the past, and with the future. It is also used with the passive voice.

If the subject and object are expressed, the former precedes, and the latter follows, the relative and verb. Examples:

Nanu o-nyor ol-tuñgani, (it is) I who love the man.
Nanu o-nyor-ita ol-tuñgani, (it is) I who am loving the man.
Nanu ŏ-to-nyor-a ol-tuñgani, (it was) I who loved the man.
Nanu o-nyor-u ol-tuñgani, (it is) I who will love the man.
Ol-tuñgani o-nyor-i, the man who is loved.
Ol-tuñgani o-nyor-ita-i, the man who is being loved.
Ol-tuñgani ŏ-to-nyor-a-ki, the man who was loved.
Ol-tuñgani o-nyor-u-ni, the man who will be loved.

The form of the relative changes when it is the subject and the object is the personal pronoun of the first and second person singular (except when the subject is the first person plural), *l* and *n* (*li* and *ni* before *k*[1]) joined to the personal prefixes being substituted for *o* or *aa* and *na* or *naa*:

Masculine.	Feminine.	English.
Ō-suj	Na-suj	I who follow him, her, you, the thing, &c.
Laa-suj	Naa-suj	I who follow thee.
Ō-suj	Na-suj	Thou who followest him, her, us, &c.
Liki-suj	Niki-suj	Thou who followest me, &c.

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[1] *li* and *ni* are also sometimes used before *n*.

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Masculine.	Feminine.	English.
Ó-enj	Na-enj	He who follows him, her, us, &c.
Laa-enj	Naa-enj	He who follows me.
Liki-enj	Niki-enj	He who follows thee.
Oo-enj	Naa-enj	We who follow thee, him, you, them, &c.
Oo-enj	Naa-enj	You who follow him, her, us, &c.
Liki-enj-uenja	Niki-enj-uenja	You who follow me.
Oo-enj	Naa-enj	They who follow him, her, us, &c.
Laa-enj	Naa-enj	They who follow me.
Liki-enj	Niki-enj	They who follow thee.

When the relative is the object of the verb, *l* and *n* joined to the personal prefixes are employed in place of *o* or *oo* and *na* or *naa* if the subject is the first and second person singular or plural:

Ol-tuñgani la-enj, the man whom I follow.
Ol-tuñgani li-enj, the man whom thou followest.
Ol-tuñgani ó-enj, the man whom he *or* she follows.
Ol-tuñgani liki-enj, the man whom we follow.
Ol-tuñgani li-enj-uenja, the man whom you follow.
Ol-tuñgani ó-enj, the man whom they follow.

When, however, there is an indirect object of the first or second person singular, the objective relative in the third person also changes to *l* or *n* joined to the personal prefixes.

The following examples show the changes in the relative when there is an indirect object:

Ol-alem la-isho, the sword which I give to him, &c.
Ol-alem lá-isho[1], the sword which I give to thee.
Ol-alem li-ajo[2], the sword which thou givest to him, &c.
Ol-alem liki-ajo, the sword which thou givest to me.
Ol-alem lá-isho[1], the sword which he, she, or they give to me.
Ol-alem liki-ajo, the sword which he, she, *or* they give to thee.
Ol-alem o-isho, the sword which he, she, *or* they give to him, &c.
Ol-alem liki-ajó, the sword which we give to thee, him, &c.
Ol-alem li-ajé-ako, the sword which you give to him, &c.
Ol-alem liki-ajé-ako, the sword which you give to me.

When there is no antecedent, the article is prefixed to the relative:

Singular.		
Masculine.	Feminine.	English.
Ol-ó-enj	En-na-enj	He who follows him, her, us, &c.
Ol-laa-enj	En-naa-enj	He who follows me.
Ol-liki-enj	En-niki-enj	He who follows thee.

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[1] The lá would be laa before a verb beginning with any other letter.

[2] Certain changes take place in the spelling of verbs commencing with *i* (vide pp. 52-3).

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Plural. Masculine.	Feminine.	English.
'L-oo-enj	'N-naa-enj	They who follow him, her, us, &c.
Il-lee-enj	'N-naa-enj	They who follow me.
Il-liki-enj	'N-niki-enj	They who follow thee.

Examples:

Ol-o-ayur-i, the (man) who is loved.
En-na-ayur-i, the (woman) who is loved.
E-tua ol-liki-ta-ar-a, he who struck thee is dead.
E-tii 'l-oo-pwaten oo 'l-oo-pwo (they are there those who come and those who go), people come and go.
E-ibuñg-a ol-ameyu ninye oo 'l-oo-buli-are, hunger seized him and those who were with him.
A-niñg ol-toilo le-'l-o-ishir, I hear the voice of some one crying.
E-ta-a e-ñgorōyōni en-na-irita 'sirkon, the woman became one who herds donkeys.

Whoever is also often translated by this form of the relative:

E-ar-i ol-o-jō-ki ele-tuñgani, } whoever tells this man, will be
E-ar-i en-na-jō-ki ele-tuñgani, } beaten.

Adverbs of time or place are treated as relative particles, the letter a being simply added to the personal prefixes. When the antecedent is omitted, the feminine article precedes the word.

The words what *or* that which, whatever, wherever, and whenever, can be translated in the same way:

A-lo e-weji n-i-'lgua, I am going to the place whence thou comest.
A-lo en-a-i-lo, I go whither (*or* when) thou goest.
A-iyolo nena en-a-a-iko, I know what he will do.
A-iyolo en-diaki n-a-iko, I know the thing that he will do.
En-a-i-'yō-u-a n-a-isho¹, whatever you will wish I shall give you.
En-a-a-ti-jiñg-a pa a-tou, wherever I entered I stayed.
En-a-a-iyō-u n-e-lo¹, a-a-lo, whenever (*or* wherever) he wishes to go, I will go.

The relative is often used in Masai where it is not employed in English. Examples:

Añgae o-lo? } (Who who is going?) Who is going?
Añgae na-lo? }
Kakwa-tuñganak oo-shomo? Which men have gone?
Il-tuñganak aja oo-shomo? How many men have gone?
M-e-tii ol-tuñgani o-pik ol-marua ñgejuk atwa 'l-adaerin morua (it is not there the man who puts the new wine into the casks old), no man putteth new wine into old wine-skins.

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¹ The narrative tense (which see, p. 99) follows the verb a-iyō-u, to wish.

Pôki-tuñgani ô-lôtu, whoever may come.
Ol-doinyo o-ibor, the white mountain (Kilima Njaro).
A-ata eng-are na-ok, I have some drinking water.
I-'ya-u ol-origha la-ton-ie, bring me a chair to sit on.

The relative combined with the negative (le-me and ne-me) likewise undergoes changes which are somewhat similar to those already enumerated. Except before *mi*, when *le* and *ne* become *li* and *ni*, the changes only affect the particle *me*.

Examples when the relative is the subject:

Masculine.	Feminine.	English.
Le-me-suj	Ne-me-suj	I who do not follow him, her, &c.
Le-maa-suj	Ne-maa-suj	I who do not follow thee.
Le-me-suj	Ne-me-suj	Thou who dost not follow him, &c.
Li-miki-suj	Ni-miki-suj	Thou who dost not follow me.

Examples when the relative is the object:

Ol-tuñgani le-ma-suj, the man whom I do not follow.
Ol-tuñgani li-mi-suj, the man whom thou dost not follow.
Ol-tuñgani le-me-suj, the man whom he *or* she does not follow.

Examples when an indirect object is employed:

Ol-alem le-ma-isho, the sword which I do not give to him, &c.
Ol-alem le-má-isho, the sword which I do not give to thee.
Ol-alem li-mi-njo, the sword which thou dost not give to him, &c.
Ol-alem li-miki-njo, the sword which thou dost not give to me.
Ol-alem le-má-isho, the sword which he does not give to me.
Ol-alem li-miki-njo, the sword which he does not give to thee.
Ol-alem le-me-isho, the sword which he does not give to him, &c.

When the antecedent is not expressed, the article precedes the particles *le* and *ne*:

Ol-le-me-ata, he who has not. En-ne-me-ata, she who has not.
E-wēji ne-me-tii 'l-tuñganak, } a place where there are no
En-ne-me-tii 'l-tuñganak, } people (a desert place).

CHANGES OF LETTERS.

Various changes take place in many verbs which commence with *i*.

I. The *i* is omitted whenever it is preceded by another *i* and followed by *i*, *l*, *n*, *ñg*, *ny*, *r*, *s*, *u*, *w*, or *y*. It is also omitted after *e* in the plural of the imperative affirmative. In other words, the *i* of the root drops out in the second person singular, and first and second persons plural of all tenses (except in the first person plural of the subjunctive), both affirmative and negative of the active voice, *193 and in the second person singular of all tenses of the passive voice. Examples:

A-ii, I sharpen (it).	Ki-'i, we sharpen (it).
I-'i, thou sharpenest (it).	I-'i-i, you sharpen (it).
E-ii, he *or* she sharpens (it).	E-ii, they sharpen (it).

I-'i-o, sharpen (it).	E-'i-o, sharpen ye (it).

A-ilīli, I hang (it) up.	I-'līli-li, you hang (it) up.
A-ininiñg, I listen.	I-'niniñg-iñgi, you listen.
A-iñgol, I stir (it).	I-'ñgol-iñgola, you stir (it).
A-inyorinyor, I taste (it).	I-'nyorinyor-oro, you taste (it).
A-iriran, I annoy (him).	I-'riran-ana, you annoy (him).
A-isalaash, I spread (it) out.	I-'salaash-asha, you spread (it) out.
A-iuañg, I get out of the way.	I-'uañg-uañga, you get out of the way.
A-iwō-u, I catch (blood in a gourd).	I-'wō-u-u, you catch (blood in a gourd).
A-iyop, I cover (him).	I-'yop-ōyopo, you cover (him).

If, however, there are two verbs, the one commencing with *i* and the other with another letter, the roots of which are identical except for the first letter, the *i* is not omitted in the present tense or the tenses formed from it. Thus: a-nyal, to chew[1]; a-inyal, to tease; a-ruk, to thread; a-iruk, to reply to; a-suj, to follow; a-isuj, to wash. Examples:

A-inyal, I tease (him).	Ki-inyāl, we tease (him).
I-inyal, thou teasest (him).	I-inyal-inyala, you tease (him).
E-inyal, he *or* she teases (him).	E-inyal, they tease (him).

A-inyal-a, I teased (him).	Ki-'nyal-á, we teased (him).
I-'nyal-a, thou teasedst (him).	I-'nyal-a, you teased (him).
E-inyal-a, he *or* she teased (him).	E-inyal-a, they teased (him).

II. The *i* is changed to *n* whenever it is preceded by another *i* and followed by *d*, *g*, *k*, *t*, and *sh*. The same change also takes place in the plural of the imperative affirmative.

As the letters *k*, *t*, and *sh* cannot follow *n*, they are at the same time altered to *g*, *d*, and *j* respectively. Examples:

A-ídim, I am able.	Ki-ndim, we are able.
I-ndim, thou art able.	I-ndim-idimi, you are able.
E-ídim, he *or* she is able.	E-ídim, they are able.

I-ndim-a, be able.	E-ndim-a, be ye able.

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[1] A-nyal, to chew, is sometimes also pronounced a-nyaal.

A-iguran, I play.	I-nguran-ana, you play.
A-ikilikwan, I ask (him).	I-ngilikwan-ana, you ask (him).
A-ityam, I jump.	I-ndyam-ityama, you jump.
A-isho, I give (him).	I-njō-sho, you give (him).

III. The *i* is changed to *m* whenever it is preceded by another *i* and followed by *b*, or *ṗ*, *ỵ*, or *ẉ*. As *ṗ*, *ỵ*, and *ẉ* cannot follow *m* they are at the same time altered to *ḅ*. The plural of the imperative affirmative changes in a like manner. Examples:

A-ibuñg, I seize (him).	Ki-mbúñg, we seize (him).
I-mbuñg[1], thou seizest (him).	I-mbuñg-ubuñgu, you seize (him).
E-ibuñg, he *or* she seizes (him).	E-ibuñg, they seize (him).
I-mbuñg-a, seize (him).	E-mbuñg-a, seize ye (him).
A-iṗuñg, *or* a-iỵuñg, *or* a-iẉuñg. I go out.	Ki-mḅúñg, we go out.
I-mḅuñg, thou goest out.	I-mḅuñg-upuñgu, *or* i-mḅuñg-uỵuñgu, *or* i-mḅuñg-uẉuñgu, you go out.
E-iṗuñg, *or* e-iỵuñg, *or* e-iẉuñg, he *or* she goes out.	E-iṗuñg, *or* e-iỵuñg, *or* e-iẉuñg, they go out.
I-mḅuñg-o, go out.	E-mḅuñg-o, go ye out.

There are a few exceptions to these rules. In the verbs a-inos, to eat, and a-inok, to light, for instance, the *i* is retained in the present tenses. Examples:

A-inos, I eat (it).	I-inos-inosa, you eat (it).
A-inos-a, I ate (it).	I-'nos-a, you ate (it).

In the verbs a-itu, to return hither, and a-ito, to return thither, the *i* is not changed to *n*:

A-itu, I return hither.	I-itu-tu, you return hither.

If the last vowel of the root is *o*, that letter is generally changed to *u* when joined by a consonant to *a*. Examples:

A-iko, to do.	A-iku-na, I did.
A-iñgor, to look.	A-iñgur-a, I looked.
A-iñgur-aa, to look thither.	A-iñgur-aiye, I looked thither.
(But A-iñgor-u, to look hither.	A-iñgor-ua, I looked hither.)

Exceptions:

A-bor, to tear.	A-ta-bor-a, I tore (it).
A-ibor-u, to be white.	A-ibor-a, I was white.

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[1] One also occasionally hears i-imbuñg, ki-imbuñg, &c.

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If the verbal root terminates in *e*, that letter changes to *i* when followed by *a*. Example:

A-ure, to fear.	A-*t*-uri-a, I feared (him).

If the last letter of the root is *k*, preceded by *a*, the *k* is omitted in the formation of the past tense. Examples:

A-bak, to mend (surgically).	A-ta-ba-a, I have mended.
A-diak, to make a mistake.	A-ta-dia, I made a mistake.
A-ipak, to enjoy.	A-ipa-a, I enjoyed (it).
A-ishiak, to find.	A-ishia, I found (it).

If the last letter of the root is *k* preceded by *o*, the *k* is omitted in the formation of the past tense when followed by *o*. Examples:

A-mok, to become accustomed to.	A-ta-mo-o, I became accustomed to.
A-yook, to go early in the morning.	A-ta-yoo, I went early in the morning.
A-ibok, to hinder.	A-ibo-o, I hindered (it).

If the last letter of the root is *k* preceded by *o*, the *o* is changed to *u* and the *k* is omitted when followed by *a*. Examples:

A-lok, to bend, fold.	A-ta-lu-a, I bended, folded (it).
A-nyok, to give oneself trouble, make an effort.	A-to-nyu-a, I made an effort.
A-irok, to cough.	A-iru-a, I coughed.
A-inok, to kindle, light.	A-inu-a, I kindled (it).

In one instance the same changes occur with a verb terminating in *l*:

A-dol, to see.	A-ta-du-a, I saw (him).
A-ita-dol, to make to see, to show.	A-ita-du-a, I showed (him).

If the last letter of the root is *k* preceded by *e*, the *e* is changed to *i* and the *k* is omitted when followed by *a*. Examples:

A-dek, to insult.	A-te-di-a, I insulted (him).
A-rek, to throw down.	A-te-ri-a, I have thrown (him) down.

In a few neuter verbs when the last letter of the root is *k*, that letter is changed to *n* in the formation of the past tense:

A-melok, to be sweet.	A-ta-melōn-o, I was sweet.
A-munyak, to have luck.	A-ta-munyan-a, I had luck.
A-piak, to be greedy.	A-ta-pian-a, I was greedy.

FORMATION OF TENSES.

SIMPLE VERBS.

ACTIVE VOICE.

INDICATIVE TENSES.

Present.

In simple verbs there are two present tenses, one indefinite (I follow), and one imperfect and progressive (I am following). With the exception of the second person plural, the indefinite present is formed by merely adding the personal prefixes to the root. In the second person plural [1] the root is doubled, if of only one syllable, the reduplication being usually preceded and followed by a vowel. If of more than one syllable, the last syllable only is doubled. The imperfect and progressive present is formed by affixing *ita* or *ito*, and the last syllable is doubled in the second person plural:

A-suj (nanu ninye), I follow (him).	Ki-súj (iyook ninye), we follow (him).
I-suj (iye ninye), thou followest (him).	I-suj-usuju ('ndae ninye), you follow (him).
E-suj (ninye ninye), he *or* she follows (him).	E-suj (ninje ninye), they follow (him).
A-polos, I tear (him).	I-polos-oso, you tear (him).
A-suj-ita, I am following (him).	Ki-suj-itá, we are following (him).
I-suj-ita, thou art following (him).	I-suj-ita-ta, you are following (him).
E-suj-ita, he *or* she is following (him).	E-suj-ita, they are following (him).
A-isuj, I wash (him).	Ki-isúj, we wash (him).
I-isuj, thou washest (him).	I-isuj-usuju, you wash (him).
E-isuj, he *or* she washes (him).	E-isuj, they wash (him).
A-idetidet, I dream (it).	I-ndetidet-eti, you dream (it).
A-isuj-ita, I am washing (him).	Ki-isuj-itá, we are washing (him).
I-isuj-ita, thou art washing (him).	I-isuj-ita-ta, you are washing (him).
E-isuj-ita, he *or* she is washing (him).	E-isuj-ita, they are washing (him).

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[1] The third person singular followed by the objective personal pronoun is occasionally used in place of the second person plural. Example: e-mut indae ol-amêyu, it finishes to you the hunger *or* you are dying of hunger.

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Still *or* yet is indicated by eton, which means literally he sits *or* stays, prefixed to the present tenses:

Eton a-suj, I still follow (him).
Eton a-suj-ita, I am still following (him).
Eton a-isuj, I still wash (him).
Eton a-isuj-ita, I am still washing (him).

Past.

The past tense of simple verbs not commencing with *i* or *e* is formed by inserting between the root and the personal prefixes a *t* and a vowel (generally the same as the root vowel) and affixing *a* or *o*. Verbs commencing with *i* or *e* form the past tense by simply affixing *a* or *o*. No change takes place in the formation of the plural. Examples:

A-ta-ñgas-a, I began (it).
A-to-yer-a, I boiled (it).
A-ti-gil-a, I broke (it).
A-tō-niñg-o, I heard (it).
A-tu-suj-a, I followed (it).

A-iyam-a, I married (her).
A-iken-a, I counted (it).
A-ilíli-o, I hung (it) up.
A-inos-a, I ate (it).
A-isuj-a, I washed (it).

When a verbal root commences with a vowel (other than *i* or *e*), the prefix is often simply *t*:

A-t-än-a, I bound (it).

When the root ends in two vowels, the affix is generally omitted:

A-ta-rua, I kicked (it).

When the root ends in a single vowel, the affix *a* or *o* is sometimes preceded by an *n* or *r*:

A-ba, to get, reach. A-ta-ba-na, I got, reached.
A-iro, to say. A-iro-ro, I said.

A-tu-suj-a, I followed *or* have followed (him).
I-tu-suj-a, thou followedst *or* hast followed (him).
E-tu-suj-a, he *or* she followed *or* has followed (him).
Ki-tu-suj-á, we followed *or* have followed (him).
I-tu-suj-a, you followed *or* have followed (him).
E-tu-suj-a, they followed *or* have followed (him).

A-isuj-a, I washed *or* have washed (him).
I-'suj-a, thou washedst *or* hast washed (him).
E-isuj-a, he *or* she washed *or* has washed (him).
Ki-'suj-á, we washed *or* have washed (him).
I-'suj-a, you washed *or* have washed (him).
E-isuj-a, they washed *or* have washed (him).

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Future.

A future tense is only occasionally found in simple verbs, the present indefinite with or without the word adde, afterwards, *or* akenya, presently, being generally used instead.

If a future exists, it is formed by affixing *u* to the root, and in the second person plural by doubling the last syllable. Examples:

A-nyor-u, I shall love (him).	I-nyor-u-ru, you will love (him).
A-idim-u, I shall be able.	I-ndim-u-mu, you will be able.

When a verb has a regular future, all the tenses which in other verbs are formed from the present can be, and usually are, formed from the future.

Another form of the future is made by the present tense of the verb *to go* or *to come* and the infinitive.

A-lo a-suj, I go to follow (him) } *or* I shall follow (him).
A-lōtu a-suj, I come to follow (him) }

The Narrative Tense.

In telling a story it is usual to begin with one verb in the past tense (or, in the event of a verb having no past, with the indefinite present and the word opa, formerly), and to put all the verbs that follow in a tense made by the letter *n* (*na* before *ma*; *ni* before *k*, *mi*, or *in*; and *ne* before *me*) prefixed to the indefinite present or present imperfect. If the verb has a future, the *n* is prefixed to this tense instead of to the indefinite present. The past tense is only rarely used in this manner.

After the verb *to wish* all verbs are put in the narrative tense. Example:

> A-ata opa en-giteñg, n-a-iyō-u n-a-yeñg, n-e-iyōlō-u, n-e-ipiri (I have formerly an ox, and I shall wish and I slaughter it, and it will know and it runs away), I had formerly an ox. I wished to slaughter it. It knew and it ran away.

Both a-iyō-u, to wish, and a-iyōlō-u to know, have a future form which is here used.

The narrative tense is often employed for the imperative when the latter is the second verb in the sentence:

> Ten e-lōtu, n-i-suj (if he comes, and you follow him), if he comes, follow him.

Conditional Tenses.

Present.

There are two present conditional tenses in simple verbs which are formed by prefixing tini, tin, *or* ten to the two present indicative tenses.

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Tini is used before *k*, *mi*, or *in*; tin before *i* except when followed by *n*; and ten before other letters:

Ten a-suj, if *or* when I follow (him).	Tini ki-súj, if *or* when we follow (him).
Ten a-suj-ita, if *or* when I am following (him).	Tini ki-suj-itá, if *or* when we are following (him).
Ten a-isuj, if *or* when I wash (him).	Tini ki-isúj, if *or* when we wash (him).
Ten a-isuj-ita, if *or* when I am washing (him).	Tini ki-isuj-itá, if *or* when we are washing (him).

If the conditional tense is the second verb in the sentence, the prefix is sometimes omitted. This is more particularly the case when it is desired to lay stress on the condition:

A-dol a-suj, I (shall) see him *if* I follow him.

The meaning here might be taken to be, I wish to see him but I have no desire to follow him.

Past.

The past conditional tenses are formed by prefixing ore pe[1] (ore pa before words beginning with *a*) and ore to the present indefinite tense. The former signifies that the action is finished; the latter that it is incomplete:

Ore pa a-suj, when I followed (him).	Ore pe ki-súj, when we followed (him).
Ore a-suj, when I was following (him).	Ore ki-súj, when we were following (him).
Ore p' a-isuj, when I washed (him).	Ore pe ki-isúj, when we washed (him).
Ore a-isuj, when I was washing (him).	Ore ki-isúj, when we were washing (him).

A past conditional tense can also be formed by prefixing ten, &c., to the past tense:

Ten a-tu-suj-a, ana'-'ata aa-ta-ar-aki, if I had followed him, I should have been beaten.

Ore pe *or* ore pa can be prefixed to the past tense in sentences like the following:

Ore p' aa-tu-suj-a a-jo mi-ki-ar-i, now I followed thee so that thou shouldst not be beaten.

Another form of the conditional tense, which is used in conjunction with the narrative tense, is made by the verb *to say* followed by the imperative:

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[1] Ore means now, and pe and. When pa and pe are followed by a word beginning with two vowels the *a* and *e* are dropped.

N-a-jo tu-suj-a, and I say follow (him) *or* and when I follow (him).	Ni-ki-jó en-du-suj, and we say follow ye (him) *or* and when we follow (him).
N-i-jo tu-suj-a, and thou sayest follow (him) *or* and when thou followest (him).	N-i-jŏ-jo en-du-suj, and you say follow ye (him) *or* and when you follow (him).
N-ĕ-jo tu-suj-a, and he or she says follow (him) *or* and when he or she follows (him).	N-ĕ-jo en-du-suj, and they say follow ye (him) *or* and when they follow (him).

The passive form is often employed in the third person plural if the subject consists of more than two or three persons or things:

N-ĕ-ji en-du-suj, and it is said follow ye (him) *or* and when they follow (him).

THE CONTINGENT TENSES.

The present and past contingent tenses are formed by prefixing anaa, if, and a-ata, to have, to the indefinite present or past tenses:

Ana'-'ata a-suj, I should *or* if I did follow (him).	Ana'-'ata ki-súj, we should *or* if we did follow (him).
Ana'-'ata a-tu-suj-a, I should have *or* had I followed (him).	Ana'-'ata ki-tu-suj-á, we should have *or* had we followed (him).
Ana'-'ata a-isuj, I should *or* if I did wash (him).	Ana'-'ata ki-isúj, we should *or* if we did wash (him).
Ana'-'ata a-isuj-a, I should have *or* had I washed (him).	Ana'-'ata ki-'suj-á, we should have *or* had we washed (him).

IMPERATIVE.

Simple verbs not commencing with *i* or *e* form the singular of the imperative like the past tense by prefixing *t* and a vowel to the root and affixing *a* or *o*. The plural is formed by prefixing *en* to the singular and dropping the affix:

Tu-suj-a, follow thou (him).	En-du-suj, follow ye (him).

The imperative of verbs commencing with *i* or *e* is formed like the past tense by affixing *a* or *o* to the root. In the singular *i* is prefixed; in the plural *e*. The affix is not dropped in the plural:

I-'suj-a, wash (him).	E-'suj-a, wash ye (him).

When the object of the imperative is the first person singular, *ki* is affixed:

Tu-suj-a-ki, follow me.	En-du-suj-a-ki, follow ye me.
I-'suj-a-ki, wash me.	E-'suj-a-ki, wash ye me.

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The first and third persons of the subjunctive may be used as an imperative or jussive:

M-a-tu-suj-a, let me follow (him). M-e-tu-suj-a, let him follow (him).
M-a-isuj-a, let me wash (him). M-e-isuj-a, let him wash (him).

Another form of the imperative is made by the imperative of the verb *to give*, followed by the subjunctive. Example:

> I-njo-o m-e-tu-suj-a, give him that he follows (him) *or* let him follow (him).

SUBJUNCTIVE.

The subjunctive is formed much like the imperative. In the first and third persons singular *ma* and *me* are prefixed to the singular of the imperative, the imperative itself is used for the second person singular and plural, and the first person plural is formed by changing the *en* or *e* of the imperative into *maa*[1] or *má*. The third person plural is similar to the third person singular:

M-a-tu-suj-a, that I may follow (him).	M-aa-tu-súj, that we may follow (him).
Tu-suj-a, that thou mayest follow (him).	En-du-suj, that you may follow (him).
M-e-tu-suj-a, that he *or* she may follow (him).	M-e-tu-suj-a, that they may follow (him).
M-a-isuj-a, that I may wash (him).	M-á-isuj-á, that we may wash (him).
I-'suj-a, that thou mayest wash (him).	E-'suj-a, that you may wash (him).
M-e-isuj-a, that he *or* she may wash (him).	M-e-isuj-a, that they may wash (him).

Some instances of the use of the subjunctive are given in the following examples:

> Tu-'ñg-ai m-e-irag-a, leave him alone so that he may sleep.
> Ti-aki m-aa-tu-suj-a (tell him that he may follow me), tell him to follow me.
> E-ti-aka 'ndae en-du-suj (he told you that you may follow him), he told you to follow him.
> E-isho m-e-shōm-o (he gives him that he may go), he gives him permission to go.
> E-ton ol-ayōni ti-aulo m-e-ta-am-a en-gijape (the boy sits outside that the cold may eat him), the boy sits outside to get cold.
> E-ta-ar-a ol-murani ol-ayōni, m-e-tua (the warrior struck the boy that he may die), the warrior struck the boy and killed him.

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[1] One form of the present tense of the verb *to be* is *a* in the singular, *as* in the plural (*vide* p. 89).

E-lo akiti oo m-e-ta-ba-i (he goes slowly and that he may reach it), he goes slowly till he reaches it.

M-e-ta-any-u m-e-tu-bul-u oo m-e-ta-a bŏtor (let him wait for it he may grow and he may become big), let him wait for it until he grows and becomes big.

E-pal te-'n-netii m-e-ta-ba-na n-e-mut-a (he leaves it at where it is that it may get and it becomes finished), he will leave it where it is until it is finished.

Mi-ki-ta-ar-a eng-Ai, may God strike you.

Participles.

There are no participles in Masai. The English present participle in -ing may sometimes be represented by a present tense: e.g. e-ta-ar-a e-suj *or* e-ta-ar-a e-suj-ita, he struck (him) following (him). When the past participle in English is used as a verbal adjective, it is rendered in Masai by the verbal forms combined with the relative: e.g. e-iputukuny en-gima en-gerai na-ta-pej-ŏ-ki, a burnt child dreads the fire.

Infinitives.

There are two infinitives in Masai, one of which is formed by prefixing *a* to the root[1] in the singular, and *aa* (or *á* before verbs commencing with *i*) in the plural; and the other by prefixing the same letters to the past tense[2].

Singular.		Plural.	
A-suj, A-tu-suj-a,	to follow.	Aa-suj, Aa-tu-suj,	to follow.
A-isuj, A-isuj-a,	to wash.	Á-isuj, Á-isuj-a,	to wash.

The infinitive formed like the past tense is only used after certain verbs, which are given on page 96.

Except for the reduplication or accentuation of the prefix in the plural, the infinitives are invariable, and any changes which may be caused owing to the first and second persons singular being the object, affect the personal prefixes of the governing verb only. Thus:

Ki-ñgas a-suj, thou me beginnest to follow *or* thou beginnest to follow me.

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[1] Whenever a verb has a special form for the future, the letters *a*, &c., are generally prefixed to this tense instead of to the root: e.g. a-nyor-u, to love. It is, however, permissible to say a-nyor.

[2] Verbs commencing with any letter except *i* or *e* drop the affix of the past tense in the plural, as is done in the imperative and subjunctive.

Aa-ñgas aa-suj, they me begin to follow *or* they begin to follow me.

Ki-'yōlo a-tu-suj-a, thou me knowest to follow *or* thou knowest how to follow me.

Á-iyōlo aa-tu-suj, they me know to follow *or* they know how to follow me.

The use of the infinitives is shown in the following examples:

E-ton ol-tuñgani a-boit-are e-ñgorōyōni, the man is sitting (to be) together with the woman.

E-itō-ki a-ar (he him does again to beat), he will beat him again.

E-pwo aa-ñgas á-iñgor-u ol-tuñgani (they go to begin to look hither a man), they first of all search for a man.

E-ĕtuò 'l-ñgojínia aa-dum-aa ol-meneñgani áinos, the hyenas came to take away the corpse to eat it.

I-ndim a-ta-ar-a? Canst thou kill him?

I-ndim-idimi aa-ta-ar? Can you kill him?

E-noto a-itobir-a en-gias, he has succeeded in doing the work.

E-noto á-itobir-a en-gias, they have succeeded in doing the work.

The Negative Conjugation—Active Voice.

Present.

The negative present of all verbs is formed by prefixing *m* (*mi* before *in* and *k*) to the affirmative present:

M-a-suj, I follow (him) not.	Mi-ki-súj, we follow (him) not.
M-a-suj-ita, I am not following (him).	Mi-ki-suj-itá, we are not following (him).
M-a-isuj, I wash (him) not.	Mi-ki-isúj, we wash (him) not.
M-a-isuj-ita, I am not washing (him).	Mi-ki-isuj-itá, we are not washing (him).

Past.

There is one negative form referring to past time generally. It is made by prefixing to the affirmative indefinite present the word eitu, which is the third person singular of the present tense of the verb a-itu, to return hither, but which has come to mean not *or* not yet:

Eitu a-suj, I did not follow (him) *or* have not followed (him).
Eitu ki-súj, we did not follow (him) *or* have not followed (him).
Eitu a-isuj, I did not wash (him) *or* have not washed (him).
Eitu ki-isúj, we did not wash (him) *or* have not washed (him).

Not yet is expressed by prefixing eton (he sits *or* still) to the negative past:

Eton eitu a-suj, I have not yet followed (him).
Eton eitu a-isuj, I have not yet washed (him).

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Future.

The negative form of verbs which have a future is made by prefixing *m* (*mi* before *k*) to the affirmative future:

M-a-nyor-u, I shall not love (him).	Mi-ki-nyor-ú, we shall not love (him).
M-a-idim-u, I shall not be able.	Mi-ki-ndim-ú, we shall not be able.

THE NARRATIVE TENSE.

The negative narrative tense is formed by inserting *m* (*mi* before *k*) between the prefixes *na*, *ni*, and *ne*, and the personal prefixes:

Na-m-a-suj, and I follow (him) not.	Ni-mi-ki-súj, and we follow (him) not.
Ni-m-i-suj, and thou followest (him) not.	Ni-m-i-suj-usuju, and you follow (him) not.
Ne-m-e-suj, and he *or* she follows (him) not.	Ne-m-e-suj, and they follow (him) not.
Na-m-a-isuj, and I wash (him) not.	Ni-mi-ki-isúj, and we wash (him) not.

CONDITIONAL TENSES.

Present.

To form the present conditional tenses the prefixes teni *or* tini are placed before the present negative tenses. Tini is used before *mi*, teni before all other letters:

Teni m-a-suj, if *or* when I do not follow (him).	Tini mi-ki-súj, if *or* when we do not follow (him).
Teni m-a-suj-ita, if *or* when I am not following (him).	Tini mi-ki-suj-itá, if *or* when we are not following (him).
Teni m-a-isuj, if *or* when I do not wash (him).	Tini mi-ki-isúj, if *or* when we do not wash (him).
Teni m-a-isuj-ita, if *or* when I am not washing (him).	Tini mi-ki-isuj-itá, if *or* when we are not washing (him).

Past.

The negative past conditional tenses are formed by prefixing ten to the negative of the past indicative, or by prefixing ore pe *or* ore to the negative of the present indefinite:

Ten eitu a-suj, if I did not follow (him).	Ten eitu a-isuj, if I did not wash (him).
Ore pe m-a-suj, when I did not follow (him).	Ore pe m-a-isuj, when I did not wash (him).
Ore m-a-suj, when I was not following (him).	Ore m-a-isuj, when I was not washing (him).

THE CONTINGENT TENSES.

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The negative present and past contingent tenses are formed by prefixing anaa and a-ata to the negative present and past indicative:

Ana'-'ata m-a-suj, I should not follow (him).	Ana'-'ata m-a-isuj, I should not wash (him).
Ana'-'ata eitu a-suj, I should not have followed (him).	Ana'-'ata eitu a-isuj, I should not have washed (him).

IMPERATIVE.

The negative imperative is formed by prefixing to the root *mi* in the singular, and *e-mi* in the plural:

Mi-suj, follow (him) not.	E-mi-suj, follow ye (him) not.
Mi-isuj, wash (him) not.	E-mi-isuj, wash ye (him) not.

When the object of the imperative is the first person singular, *ki* is inserted between the prefix and the root:

Mi-ki-suj, follow me not.	E-mi-ki-suj, follow ye me not.
Mi-ki-isuj, wash me not.	E-mi-ki-isuj, wash ye me not.

Another method of forming the negative imperative, and one which is very frequently used, is by the negative imperative of the verb *to give* followed by the present indicative.

Mi-ki-njo a-suj, do not give me that I follow (him) *or* do not let me follow (him).

Mi-njo e-suj, do not give him that he follows (him) *or* do not let him follow (him).

NEGATIVE SUBJUNCTIVE.

The first and third persons singular and plural of the negative subjunctive are the same as the negative indefinite present; the second persons are the same as the negative imperative:

M-a-suj, that I may not follow (him).	Mi-ki-súj, that we may not follow (him).
Mi-suj, that thou mayest not follow (him).	E-mi-suj, that you may not follow (him).
M-e-suj, that he *or* she may not follow (him).	M-e-suj, that they may not follow (him).
M-a-isuj, that I may not wash (him).	Mi-ki-isúj, that we may not wash (him).
Mi-isuj, that thou mayest not wash (him).	E-mi-isuj, that you may not wash (him).
M-e-isuj, that he may not wash (him).	M-e-isuj, that they may not wash (him).

The Impersonal Form or Passive Voice.

There is an impersonal form which corresponds to the passive voice in English. This form is only used in the third person singular, and the indirect object (the subject in English) is generally added.

Present.

The present tense is formed from the active by affixing *i*:

As-suj-i nanu, it is followed to me *or* I am followed.	E-suj-i 'yook, it is followed to us *or* we are followed.
Ki-suj-i 'ye, it is followed to thee *or* thou art followed.	E-suj-i 'ndae, it is followed to you *or* you are followed.
E-suj-i ninye, it is followed to him *or* he is followed.	E-suj-i ninje, it is followed to them *or* they are followed.
As-suj-ita-i nanu, it is being followed to me *or* I am being followed.	E-suj-ita-i 'yook, it is being followed to us *or* we are being followed.
Á-isuj-i nanu, it is washed to me *or* I am washed.	E-isuj-i 'yook, it is washed to us *or* we are washed.
Á-isuj-ita-i nanu, it is being washed to me *or* I am being washed.	E-isuj-ita-i 'yook, it is being washed to us *or* we are being washed.

Past.

The past tense is made by affixing *ki* to the active:

As-tu-suj-a-ki nanu, it has been followed to me *or* I have been followed.	E-tu-suj-a-ki 'yook, it has been followed to us *or* we have been followed.
Ki-tu-suj-a-ki 'ye, it has been followed to thee *or* thou hast been followed.	E-tu-suj-a-ki 'ndae, it has been followed to you *or* you have been followed.
E-tu-suj-a-ki ninye, it has been followed to him *or* he has been followed.	E-tu-suj-a-ki ninje, it has been followed to them *or* they have been followed.
Á-isuj-a-ki nanu, it has been washed to me *or* I have been washed.	E-isuj-a-ki 'yook, it has been washed to us *or* we have been washed.

Future.

Those verbs which have a future form the passive by affixing *ni* to the active:

As-nyor-u-ni nanu, it will be loved to me *or* I shall be loved.	E-nyor-u-ni 'yook, it will be loved to us *or* we shall be loved.

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A common way of forming the future of other verbs is by the present passive of the verbs *to go* or *to come* followed by the infinitive:

Aa-pwei aa-suj nanu, it is gone to me to be followed *or* I am gone to be followed *or* I shall be followed.	E-pwei aa-suj iyook, it is gone to us to be followed *or* we are gone to be followed *or* we shall be followed.
Aa-pwōnu-ni aa-suj nanu, it is come to me to be followed *or* I am come to be followed *or* I shall be followed.	E-pwōnu-ni aa-suj iyook, it is come to us to be followed *or* we are come to be followed *or* we shall be followed.

The narrative, conditional, and contingent tenses are formed by affixing the same words or letters as in the active voice:

The Narrative Tense.

N-aa-suj-i nanu, and it is followed to me *or* and I am followed.	N-e-suj-i 'yook, and it is followed to us *or* and we are followed.

Conditional Tenses.

Ten aa-suj-i nanu, if it is followed to me *or* if I am followed.	Ten e-suj-i 'yook, if it is followed to us *or* if we are followed.
Ten aa-suj-ita-i nanu, if it is being followed to me *or* if I am being followed.	Ten e-suj-ita-i 'yook, if it is being followed to us *or* if we are being followed.
Ore p' aa-suj-i nanu, when it was followed to me *or* when I was followed.	Ore pe e-suj-i 'yook, when it was followed to us *or* when we were followed.
Ore aa-suj-i nanu, when it was being followed to me *or* when I was being followed.	Ore e-suj-i 'yook, when it was being followed to us *or* when we were being followed.

The Contingent Tenses.

Ana'-'ata aa-suj-i nanu, it would be followed to me *or* I should be followed.	Ana'-'ata e-suj-i 'yook, it would be followed to us *or* we should be followed.
Ana'-'ata aa-tu-suj-a-ki nanu, it would have been followed to me *or* I should have been followed.	Ana'-'ata e-tu-suj-a-ki 'yook, it would have been followed to us *or* we should have been followed.
Ana'-'ata á-isuj-a-ki nanu, it would have been washed to me *or* I should have been washed.	Ana'-'ata e-isuj-a-ki 'yook, it would have been washed to us *or* we should have been washed.

Imperative.

There is no form for the passive imperative, and either the second persons of the passive subjunctive, or the imperative affirmative of the verb *to give* followed by the present indicative passive, is used instead:

Mi-ki-tu-suj-i 'ye, that it may be followed to thee *or* be followed.
Mi-ki-isuj-i 'ye, that it may be washed to thee *or* be washed.
I-njo-o ki-suj-i 'ye, give that it is followed to thee *or* be followed.
I-njo-o ki-isuj-i 'ye, give that it is washed to thee *or* be washed.

Subjunctive.

The passive subjunctive is formed like the active subjunctive, the affix and the personal prefixes alone being changed:

M-aa-tu-suj-i nanu, that it may be followed to me *or* that I may be followed.

Mi-ki-tu-suj-i 'ye, that it may be followed to thee *or* that thou mayest be followed.

M-e-tu-suj-i ninye, that it may be followed to him *or* that he may be followed.

M-á-isuj-i nanu, that it may be washed to me *or* that I may be washed.

M-e-tu-suj-i 'yook, that it may be followed to us *or* that we may be followed.

M-e-tu-suj-i 'ndae, that it may be followed to you *or* that you may be followed.

M-e-tu-suj-i ninje, that it may be followed to them *or* that they may be followed.

M-e-isuj-i 'yook, that it may be washed to us *or* that we may be washed.

Infinitives.

The infinitives of the passive voice are similar to the plural of the infinitives of the active voice and are invariable:

Singular.	Plural.
Aa-suj, Aa-tu-suj, } to be followed.	Á-isuj, Á-isuj-a, } to be washed.

Examples:

Ki-ñgas-i aa-suj iye, it is begun to thee to be followed *or* thou beginnest to be followed.

Ki-'yōlo-i aa-tu-suj iye, it is known to thee to be followed *or* thou knowest how to be followed.

E-ñgas-i aa-suj iyook, it is begun to us to be followed *or* we begin to be followed.

E-iyōlo-i aa-tu-suj iyook, it is known to us to be followed *or* we know how to be followed.

The Negative Passive.

*193 The negative passive is formed in the same way as the negative active:

Present.

M-aa-suj-i nanu, it is not followed to me *or* I am not followed.	M-e-suj-i 'yook, it is not followed to us *or* we are not followed.
M-aa-suj-ita-i nanu, it is not being followed to me *or* I am not being followed.	M-e-suj-ita-i 'yook, it is not being followed to us *or* we are not being followed.
M-á-isuj-i nanu, it is not washed to me *or* I am not washed.	M-e-isuj-i 'yook, it is not washed to us *or* we are not washed.
M-á-isuj-ita-i nanu, it is not being washed to me *or* I am not being washed.	M-e-isuj-ita-i 'yook, it is not being washed to us *or* we are not being washed.

Past.

Eitu aa-suj-i nanu, it has not been followed to me *or* I have not been followed.	Eitu e-suj-i 'yook, it has not been followed to us *or* we have not been followed.
Eitu á-isuj-i nanu, it has not been washed to me *or* I have not been washed.	Eitu e-isuj-i 'yook, it has not been washed to us *or* we have not been washed.

Future.

M-aa-nyor-u-ni nanu, it will not be loved to me *or* I shall not be loved.	M-e-nyor-u-ni 'yook, it will not be loved to us *or* we shall not be loved.

The Narrative Tense.

Na-m-aa-suj-i nanu, and it is not followed to me *or* and I am not followed.	Ne-me-suj-i 'yook, and it is not followed to us *or* and we are not followed.
Na-m-á-isuj-i nanu, and it is not washed to me *or* and I am not washed.	Ne-m-e-isuj-i 'yook; and it is not washed to us *or* and we are not washed.

Conditional Tenses.

Teni m-aa-suj-i nanu, if it is not followed to me *or* if I am not followed.	Teni m-e-suj-i 'yook, if it is not followed to us *or* if we are not followed.
Teni m-aa-suj-ita-i nanu, if it is not being followed to me *or* if I am not being followed.	Teni m-e-suj-ita-i 'yook, if it is not being followed to us *or* if we are not being followed.
Ten eitu aa-suj-i nanu, if it was not followed to me *or* if I was not followed.	Ten eitu e-suj-i 'yook, if it was not followed to us *or* if we were not followed.

Ore pe m-aa-suj-i nanu, when it was not followed to me *or* when I was not followed.	Ore pe m-e-suj-i 'yook, when it was not followed to us *or* when we were not followed.
Ore m-aa-suj-i nanu, when it was not being followed to me *or* when I was not being followed.	Ore m-e-suj-i 'yook, when it was not being followed to us *or* when we were not being followed.

CONTINGENT TENSES.

Ana'-'ata m-aa-suj-i nanu, it would not be followed to me *or* I should not be followed.	Ana'-'ata m-e-suj-i 'yook, it would not be followed to us *or* we should not be followed.
Ana'-'ata eitu aa-suj-i nanu, it would not have been followed to me *or* I should not have been followed.	Ana'-'ata eitu e-suj-i 'yook, it would not have been followed to us *or* we should not have been followed.

[illegible]

M-aa-suj-i nanu, that it may not be followed to me *or* that I may not be followed.	M-e-suj-i 'yook, that it may not be followed to us *or* that we may not be followed.
M-á-isuj-i nanu, that it may not be washed to me *or* that I may not be washed.	M-e-isuj-i 'yook, that it may not be washed to us *or* that we may not be washed.

DERIVATIVE VERBS.

VERBS DENOTING MOTION TOWARDS THE SPEAKER.

Verbs denoting motion towards the speaker take the affix u.

ACTIVE VOICE.

Present.

Derivatives have only one present tense. In the second person plural the last syllable is doubled[1]:

A-suj-u, I follow *or* am following him hither *or* I come towards.	I-suj-u-ju, you follow *or* are following him hither *or* you come towards.
A-dō-u, I descend hither.	I-dō-u-u, you descend hither.

A few verbs which have no simple form are conjugated in the same way[2]:

A-inep-u, I meet (him).	I-'nep-u-pu, you meet (him).

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[1] An exception to this rule is given on p. 74.

[2] A few intransitive verbs are also conjugated in this way. (For the usual method of forming intransitive verbs *vide* p. 81.) Examples: a-ikilikwan-u, to ask (intr.), from a-ikilikwan, to ask (tr.); a-ideidet-u, to dream (intr.), from a-ideidet, to dream (tr.).

Past.

#193 The singular of the past tense is formed as in simple verbs. In the plural the affixes are *tua* or *tue*:

A-ta-enj-u-a, I followed (him) hither.	Ki-ta-enj-u-tua, we followed (him) hither.
A-ta-dot-u-o, I descended hither.	Ki-ta-dot-u-tua, we descended hither.
A-inep-u-a, I met (him).	Ki-'nep-u-tua, we met (him).

Future.

The future tense, when it exists, is made by inserting a *y* between the root and the affix *u*. The last syllable is doubled in the second person plural:

Á-ita-y-u, I shall put out hither.	I-ada-y-u-yu, you will put out hither.

NARRATIVE, CONDITIONAL, AND CONTINGENT TENSES.

The narrative, conditional, and contingent tenses of all derivatives are formed as in simple verbs. Examples:

N-a-enj-u, and I follow (him) hither.	Ni-ki-enj-ú, and we follow (him) hither.
Ten a-enj-u, *if or when I follow* (him) hither.	Tini ki-enj-ú, *if or when we follow* (him) hither.
Ana'-'sia a-enj-u, I should follow (him) hither.	Ana'-'sia ki-enj-ú, we should follow (him) hither.
Ana'-'sia a-ta-enj-u-a, I should have followed (him) hither.	Ana'-'sia ki-ta-enj-u-tua, we should have followed (him) hither.

IMPERATIVE AND SUBJUNCTIVE.

In the imperative and subjunctive the affix *a* or *o* of simple verbs is omitted[1]:

IMPERATIVE.

Ta-enj-u, follow (him) hither.	En-da-enj-u, follow ye (him) hither.
I-'nep-u, meet (him).	E-'nep-u, meet ye (him).

When the object of the imperative is the first person singular, *aki* is affixed:

Ta-enj-u-aki, follow me hither.	En-da-enj-u-aki, follow ye me hither.

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[1] In a few verbs *to* is affixed to form the plural of the imperative, e.g. e-ada-u-to, put ye out hither.

SUBJUNCTIVE.

Ma-ta-enj-a, that I may follow (him) hither.	Maa-ta-enj-ó, that we may follow (him) hither.
Ta-enj-a, that thou mayest follow (him) hither.	Ma-da-enj-a, that you may follow (him) hither.
Ma-ta-enj-a, that he or she may follow (him) hither.	Ma-ta-enj-a, that they may follow (him) hither.
Ma-inep-a, that I may meet (him).	Má-inep-ó, that we may meet (him).
I-'nep-a, that thou mayest meet (him).	E-'nep-a, that you may meet (him).
Ma-inep-a, that he or she may meet (him).	Ma-inep-a, that they may meet (him).

INFINITIVES.

The infinitive formed like the past tense drops the affix *a* or *o* of simple verbs:

Singular.	Plural.
A-enj-a, A-ta-enj-a, } to follow hither.	Aa-enj-a, Aa-ta-enj-a, } to follow hither.
A-inep-a, to meet.	Á-inep-a, to meet.

PASSIVE VOICE.

The present and future of the passive voice are formed by affixing *oi* to the active voice:

Present.

Aa-enj-o-oi nanu, it is followed to me hither *or* I am followed hither.	E-enj-o-oi 'yook, it is followed to us hither, *or* we are followed hither.
Á-inep-o-oi nanu, it is met to me *or* I am met.	E-inep-o-oi 'yook, it is met to us *or* we are met.

Future.

Á-ite-y-o-oi nanu, it will be put out to me hither *or* I shall be put out hither.	E-ite-y-o-oi 'yook, it will be put out to us hither *or* we shall be put out hither.

Past.

The past tense is formed as in simple verbs by affixing *ki* to the past tense of the active voice:

Aa-ta-enj-o-o-ki nanu, it has been followed to me hither *or* I have been followed hither.	E-ta-enj-o-o-ki 'yook, it has been followed to us hither, *or* we have been followed hither.
Á-inep-o-o-ki nanu, it has been met to me *or* I have been met.	E-inep-o-o-ki 'yook, it has been met to us *or* we have been met.

1: Hollis G-5 (ca. 1894-1904) 1905

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Subjunctive.

*193 The passive subjunctive takes the same affix as the present indicative:

M-aa-tu-suj-u-ai nanu, that it may be followed to me hither *or* that I may be followed hither.	M-e-tu-suj-u-ai 'yook, that it may be followed to us hither *or* that we may be followed hither.

Infinitives.

Aa-suj-u,
Aa-tu-suj-u, } to be followed hither.

Verbs denoting Motion from the Speaker.

Active Voice.

Present.

The present tense is *formed* by affixing *ya* or *yo*[1], *aa* or *oo* to the root. The two former are employed when the root terminates in a vowel, the latter when in a consonant. When the affix is *ya* or *yo*, the last syllable is doubled in the second person plural, otherwise no change is made:

A-suj-aa, I follow *or* am following (him) thither.	I-suj-aa, you follow (him) thither.
A-dō-yo, I descend thither.	I-dō-yō-yo, you descend thither.
A-ibugh-oo, I pour (it) away.	I-mbugh-oo, you pour (it) away.

Past.

The affixes of the past tense are *iye*, *aiye*, or *oiye* in the singular, and *itye*, *aitye*, or *ōitye* in the plural:

A-tu-suj-aiye, I followed (him) thither.	Ki-tu-suj-aitye, we followed (him) thither.
A-ta-do-iye, I descended thither.	Ki-ta-dō-itye, we descended thither.
A-ibugh-oiye, I poured (it) away.	Ki-mbugh-ōitye, we poured (it) away.

Imperative and Subjunctive.

The affixes of the imperative and subjunctive are *ai*, *oi*, or *i*:

Imperative.

Tu-suj-ai, follow (him) thither.	En-du-suj-ai, follow ye (him) thither.
Ta-do-i, descend thither.	En-da-do-i, descend ye thither.
I-mbugh-oi, pour (it) away.	E-mbugh-oi, pour ye (it) away.

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[1] The affixes *ya* or *yo* are sometimes pronounced *iya* or *iyo*.

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When the object of the imperative is the first person singular, *yóki* is also affixed:

Te-enj-ai-yóki, follow me thither.	En-da-enj-ai-yóki, follow ye me thither.

SUBJUNCTIVE.

Ma-ta-enj-ai, that I may follow (him) thither.	Maa-ta-enj-ái, that we may follow (him) thither.
Te-enj-ai, that thou mayest follow (him) thither.	En-da-enj-ai, that you may follow (him) thither.
Me-ta-enj-ai, that he *or* she may follow (him) thither.	Me-ta-enj-ai, that they may follow (him) thither.
Ma-ilugh-oi, that I may pour (it) away.	Má-ilugh-ói, that we may pour (it) away.
I-mlugh-oi, that thou mayest pour (it) away.	E-mlugh-oi, that you may pour (it) away.
Me-ilugh-oi, that he may pour (it) away.	Me-ilugh-oi, that they may pour (it) away.

INFINITIVES.

In the infinitive formed by prefixing *a* and *aa* (or *á*) to the root the affix employed is the same as in the present indicative. The affix of the infinitive formed like the past tense is *ai*, *oi*, or *i*, as in the imperative and subjunctive:

Singular.		Plural.	
Á-enj-aa, A-ta-enj-ai,	to follow thither.	Aa-enj-aa, Aa-ta-enj-ai,	to follow thither.
A-do-yu, A-ta-do-i,	to descend thither.	Aa-do-yu, Aa-ta-do-i,	to descend thither.
A-ilugh-oo, A-ilugh-oi,	to pour away.	Á-ilugh-oo, Á-ilugh-oi,	to pour away.

PASSIVE VOICE.

Present.

The present tense of the passive voice is formed by adding *ri* to the present active. When the latter ends in *aa* or *oo*, one of the vowels is often omitted:

Aa-enj-ari nanu, it is followed to me thither *or* I am followed thither.	E-enj-ari 'yook, it is followed to us thither, *or* we are followed thither.

Past.

The past tense is formed by affixing *ai-yóki*, *oi-yóki*, or *i-yóki* to the root:

Aa-ta-enj-ai-yóki nanu, it has been followed to me thither *or* I have been followed thither.	E-ta-enj-ai-yóki 'yook, it has been followed to us thither *or* we have been followed thither.

SUBJUNCTIVE.

#193 In the subjunctive the same affixes are used as in the present indicative:

M-aa-tu-euj-ari naan, that it may be followed to me thither *or* that I may be followed thither.	M-e-tu-euj-ari 'yook, that it may be followed to us thither *or* that we may be followed thither.

INFINITIVES.

Aa-euj-aa,
Aa-tu-euj-ai, } to be followed thither.

THE DATIVE FORM.

The dative form is used where in English a preposition is required to connect the verb with its object, and intimates that the action of the verb is performed *for* or *against* a person or thing. A few verbs which take no preposition in English also belong to this class.

The simple form of verbs followed by the local case can often be substituted for the dative form. Example:

E-itiñg-okitye 'l-omon enne,
E-itiñg-o 'l-omon te-'nne, } the news ended (at) here.

ACTIVE VOICE.

Present.

The present tense is formed by adding *aki*, *iki*, or *oki* to the root. In the second person plural the last syllable is doubled:

A-euj-aki, I follow for (him) *or* I follow (him) to.	I-euj-aki-ki, you follow for (him).
A-ba-iki, I arrive at (it) *or* I reach (it).	I-ba-iki-ki, you arrive at (it).
A-mit-iki, I forbid (him).	I-mit-iki-ki, you forbid (him).
A-iro-riki[1], I greet (him).	I-'ro-riki-ki, you greet (him).

Past.

The past tense is formed by the affixes *aka*, *ika*, *ikia*[2], or *oka* in the singular; and *akitye*, *ikitye*, *ikitye*, or *okitye* in the plural:

A-ta-euj-aka, I followed for (him).	Ki-ta-euj-akitye, we followed for (him).

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[1] When the last letter of the root is a vowel, *n* or *r* is sometimes joined to the affix.

[2] *Ikia* and *ikia* are frequently pronounced *ige* and *ige*.

A-ta-ba-íkia, I arrived at (it).	Ki-ta-ba-íkityá, we arrived at (it).
A-tō-mit-íkio, I forbade (him).	Ki-tō-mit-ikityó, we forbade (him).
A-iro-rōko, I greeted (him).	Ki-'ro-rōkityó, we greeted (him).

Imperative, Subjunctive, and Infinitives.

The same affixes are used in the imperative, subjunctive, and infinitives as in the present:

Imperative.

Ta-suj-aki, follow for (him).	En-du-suj-aki, follow ye for (him).
Ta-ba-iki, arrive at (it).	En-da-ba-iki, arrive ye at (it).
Tō-mit-iki, forbid (him).	En-dō-mit-iki, forbid ye (him).
I-'ro-rōki, greet (him).	E-'ro-rōki, greet ye (him).

When the first person singular is the object of the imperative the affixes change to *akaki*, *íkiaki*, *iōkōki*, or *ōkōki*:

Ta-suj-akaki, follow for me.	En-du-suj-akaki, follow ye for me.
Ta-ba-íkiaki, reach me.	En-da-ba-íkiaki, reach ye me.
Tō-mit-iōkōki, forbid me.	En-dō-mit-iōkōki, forbid ye me.
I-'ro-rōkōki, greet me.	E-'ro-rōkōki, greet ye me.

Subjunctive.

Ma-tu-suj-aki, that I may follow for (him).	Maa-tu-suj-aki, that we may follow for (him).
Ma-iro-rōki, that I may greet (him).	Má-iro-rōki, that we may greet (him).

There is a second form for the plural of the imperative and subjunctive, which is employed when there are two objects. This form is made by adding *ti* to the affix. Examples:

En-du-suj-aki ol-tuñgani, follow ye the man for him.
En-du-suj-aki-ti ol-tuñgani añg, follow ye the man for him to the kraal.
En-du-suj-aka-ki ol-tuñgani, follow ye the man *for me*.
En-du-suj-aka-ki-ti ol-tuñgani añg, follow ye the man for me to the kraal.
Ti-aki kuldo m-e-tu-suj-aki ol-tuñgani, tell them to follow the man for him.
Ti-aki kuldo m-e-tu-suj-aki-ti ol-tuñgani añg, tell them to follow the man to the kraal for him.

Infinitives.

Singular.	Plural.
A-suj-aki, A-tu-suj-aki, } to follow for.	Aa-suj-aki, Aa-tu-suj-aki, } to follow for.
A-iro-rōki, to greet.	Á-iro-rōki, to greet.

THE PASSIVE VOICE.

Present.

*193 The present tense of the passive is formed by adding *ni* to the active:

Aa-suj-aki-ni nanu, it is followed for me *or* I am followed for.	E-suj-aki-ni 'yook, it is followed for us *or* we are followed for.
Á-iro-rōki-ni nanu, it is greeted to me *or* I am greeted.	E-iro-rōki-ni 'yook, it is greeted to us *or* we are greeted.

Past.

The past tense is formed by adding *akaki*, *ikiaki*, *ōkōki*, or *ōkōki* to the root:

Aa-tu-suj-akaki nanu, it has been followed to me *or* I have been followed.	E-tu-suj-akaki 'yook, it has been followed to us *or* we have been followed.
A-iro-rōkōki nanu, it has been greeted to me *or* I have been greeted.	E-iro-rōkōki 'yook, it has been greeted to us *or* we have been greeted.

THE APPLIED FORM.

When in English a preposition connected with a verb can stand by itself at the end of a sentence, special forms must be used in Masai. If the verb is in the active voice and transitive, *ye* (*ie* after *r*) is affixed, if intransitive, *ishore* or *are*. The passive voice is formed by affixing *ki* to the active. The relative is also employed:

I-'ya-u ol-murunya la-barn-ye ol-munyei, bring the razor for me to shave the beard with.

I-'ya-u ol-murunya la-barn-ishore, bring the razor for me to shave with.

A-ata eng-are na-isuj-ye ol-tudutai, I have water for washing the boil in.

A-ata eng-are na-isuj-are, I have water for washing in.

I-njo-o-ki eng-alem na-duñg-ye 'n-giri, give me the knife to cut meat with.

I-njo-o-ki eng-alem na-duñg-ishore, give me the knife to cut with.

E-wĕji nĕ-yeñg-ye 'l-tuñganak en-giteñg, the place where men slaughter the ox in.

E-wĕji nĕ-yeñg-ishore 'l-tuñganak, the place where men slaughter in.

E-wĕji nĕ-yeñg-ye-ki en-giteñg, the place where the ox is slaughtered in.

E-wĕji nĕ-yeñg-ishore-ki, the place where it is (habitually) slaughtered in.

In derivative verbs *n* or *r* is inserted between the verbal roots and the affixes:

E-wēji ne-puk-u-nye, a place to go out at.
E-wēji ne-puk-u-nyo-ki, a place to be gone out at.
E-wēji ne-isud-ó-rie, a place to hide in.
E-wēji ne-isud-o-rié-ki, a place to be hidden in.

THE REFLEXIVE AND THE NEUTER OR QUASI-PASSIVE FORM[1].

Most simple verbs have either a reflexive or a neuter or quasi-passive form. Certain verbs are only used as reflexives.

Present.

The present tense is formed by the affix *a* or *o*. In the second person plural the last syllable is doubled:

A-gor-o, I am angry *or* I anger myself.	I-gor-o-ro, you are angry.
A-isuj-a, I bathe.	I-isuj-a-ja, you bathe.

Past.

The singular of the past tense is formed by affixing *e* to the root, the plural by *ate* or *ōte*:

A-ta-gor-e, I have been angry.	Ki-ta-gor-ōté, we have been angry.
A-isuj-e, I bathed.	Ki-'suj-até, we bathed.

Future.

A future exists and is formed by adding *yu* to the present tense. In the second person plural the last syllable is doubled:

A-gor-ō-yu, I shall be angry.	I-gor-ō-yu-yu, you will be angry.
A-isuj-a-yu, I shall bathe.	I-isuj-a-yu-yu, you will bathe.

IMPERATIVE AND SUBJUNCTIVE.

The singular affixes of the imperative and subjunctive are the same as those employed in the future, viz. *ayu* or *ōyu*. These affixes are changed in the plural to *ata* or *oto*:

IMPERATIVE.

Ta-gor-ōyu, be angry.	En-da-gor-oto, be ye angry.
I-'sujayu, bathe thyself.	E-'suj-ata, bathe yourselves.

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[1] The following examples will show what is meant by the neuter or quasi-passive: ten e-ídip-ayu 'ng-oloñgi are, nalōtu, when two days are (*or* become) finished, I will come; a-suj elle, kake m-e-suj-ayu elde, I (will) follow this one, but that one will not be (*or* become) followed.

SUBJUNCTIVE.

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Ma-ta-gor-ɔyu, that I may be angry.	Maa-ta-gor-otó, that we may b angry.
Ma-isuj-ayu, that I may bathe.	Má-isuj-atá, that we may bathe.

INFINITIVES.

The affixes of the infinitives are the same as those used in th present or in the imperative and subjunctive.

Singular.	Plural.
A-gor-o, A-ta-gor-ɔyu, } to be angry.	Aa-gor-o, Aa-ta-gor-oto, } to be angry.
A-isuj-a, A-isuj-ayu, } to bathe.	Á-isuj-a, Á-isuj-ata, } to bathe.

THE REFLEXIVE FORM OF DERIVATIVES.

Derivatives denoting motion towards the speaker form the reflexiv and neuter or quasi-passive by affixing *nyi* to the simple verb. This affix is invariable, except in the second person plural of the present tense, when the last syllable is doubled:

A-shuk-u-nyi, to return (oneself) hither, *from* a-shuk-u, to return (something) hither:

A-shuk-u-nyi, I return *or* shall return (myself) hither.	I-shuk-u-nyi-nyi, you return (yourself) hither.
A-tu-shuk-u-nyi, I returned (myself) hither.	I-tu-shuk-u-nyi, you returned (yourself) hither.

A-sul-u-nyi, to fall (oneself) from a height hither, *from* a-sul-u, to throw down hither, e.g. fruit from a tree:

A-sul-u-nyi, I fall, am falling *or* shall fall (myself) from a height hither.	I-sul-u-nyi-nyi, you fall, are falling *or* will fall (yourself) from a height hither.
A-tu-sul-u-nyi, I fell (myself) from a height hither.	I-tu-sul-u-nyi, you fell (yourself) from a height hither.

Derivatives denoting motion from the speaker form the reflexive and neuter or quasi-passive by changing the affix of the simple verb (*oo*, *aa*, *aiye*, *aitye*, *&c.*) into *ori* or *ari*. This affix is invariable, except in the second person plural of the present tense, when the last syllable is doubled:

A-isud-ori, to hide (oneself), *from* a-isud-oo, to hide away:

A-isud-ori, I hide, am hiding, *or* shall hide (myself).	I-'sud-ori-ri, you hide *or* will hide (yourself).
A-isud-ori, I hid (myself).	I-'sud-ori, you hid (yourself).

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A-sul-ari, to fall (oneself) from a height thither, *from* a-sul-aa, to throw down thither:

A-sul-ari, I fall, am falling, *or* shall fall (myself) from a height thither.	I-sul-ari-ri, you fall *or* will fall (yourself) from a height thither.
A-ta-sul-ari, I fell (myself) from a height thither.	I-tu-sul-ari, you fell (yourself) from a height thither.

DATIVE VERBS USED AS REFLEXIVES AND NEUTER OR QUASI-PASSIVES.

When dative verbs are used as reflexives, the affixes are variable as in simple reflexive verbs:

Present.

A-rikī-no, I forget (it).	I-rikī-nō-no, you forget (it).
A-igar-akī-no, I lean upon (him).	I-ngar-akī-nō-no, you lean upon (him).

Past.

A-to-rikī-ne, I forgot (it).	I-to-rikī-nōte, you forgot (it).
A-igar-akī-ne, I leant upon (him).	I-ngar-akī-nōte, you leant upon (him).

Future.

A-rikī-nō-yu, I shall forget (it).	I-rikī-nō-yu-yu, you will forget (it).
A-igar-akī-nō-yu, I shall lean upon (him).	I-ngar-akī-nō-yu-yu, you will lean upon (him).

INTRANSITIVE VERBS.

By affixing *-ah*, *-ish*, or *-osh* to the root, most transitive verbs can be used intransitively. Intransitive verbs take the same terminal letters in the present and past tenses as reflexive verbs. A few intransitive verbs, simple forms of which do not exist, are also conjugated in the same manner:

Present.

A-rap-osh-o, I have enough to eat.	I-rap-osh-ō-sho, you have enough to eat.
A-isuj-ish-o, I wash.	I-'suj-ish-ō-sho, you wash.

Past.

A-ta-rap-osh-e, I had enough to eat.	I-ta-rap-osh-ōte, you had enough to eat.
A-isuj-ish-e, I washed.	I-'suj-ish-ōte, you washed.

Future.

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A few verbs possess a future tense which is formed by affixing *yu* to the present:

A-on-ish-ō-yu, I shall bite or sting.	I-on-ish-ō-yu-yu, you will bite or sting.

Imperative, Subjunctive, and Infinitives.

The affixes employed in the formation of the imperative, subjunctive, and infinitives are similar to those used in the present tense:

Imperative.

Ta-rap-osh-o, have enough to eat.	En-da-rap-osh-o, have ye enough to eat.
I-'suj-ish-o, wash.	E-'suj-ish-o, wash ye.

Subjunctive.

Ma-ta-rap-osh-o, that I may have enough to eat.	Maa-ta-rap-osh-ó, that we may have enough to eat.
Ma-isuj-ish-o, that I may wash.	Má-isuj-ish-ó, that we may wash.

Infinitives.

Singular.		Plural.	
A-rap-osh-o, A-ta-rap-osh-o,	to have enough to eat.	Aa-rap-osh-o, Aa-ta-rap-osh-o,	to have enough to eat.
A-isuj-ish-o, to wash.		Á-isuj-ish-o, to wash,	

THE RECIPROCAL FORM.

The reciprocal form in Masai, which denotes doing something with some one else, is made by affixing *are* or *ore* to the root of simple verbs and *nare* or *nore* to derivatives. The affix is invariable, except in the second person plural of the present tense, when the last syllable is doubled.

When the meaning denotes doing something with each other the reflexive form is used. Examples of the reciprocal form of simple verbs:

A-suj-are, I follow together with some one.	I-suj-are-re, you follow together with some one.
A-tu-suj-are, I followed together with some one.	I-tu-suj-are, you followed together with some one.
Ki-suj-á, we follow each other.	I-suj-a-ja, you follow each other.
Ki-tu-suj-até, we followed each other.	I-tu-suj-ate, you followed each other.

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A-igwen-are, I consult together with some one.	I-ngwen-are-re, you consult together with some one.
A-igwen-are, I consulted together with some one.	I-ngwen-are, you consulted together with some one.
Ki-ngwen-á, we consult each other.	I-ngwen-a-na, you consult each other.
Ki-ngwen-até, we consulted each other.	I-ngwen-ate, you consulted each other.

Examples of the reciprocal forms of derivatives :

A-boit-u-nore, I arrive here together with some one.	I-boit-u-nore-re, you arrive here together with some one.
A-ta-boit-u-nore, I arrived here together with some one.	I-ta-boit-u-nore, you arrived here together with some one.
Ki-boit-u-nyí, we arrive here with each other.	I-boit-u-nyi-nyi, you arrive here with each other.
Ki-ta-boit-u-nyí, we arrived here with each other.	I-ta-boit-u-nyi, you arrived here with each other.
A-ishi-aki-nore, I am opposite to some one.	I-nji-aki-nore-re, you are opposite to some one.
A-ishi-aki-nore, I was opposite to some one.	I-nji-aki-nore, you were opposite to some one.
Ki-nji-aki-nó, we are opposite to one another.	I-nji-aki-no-no, you are opposite to one another.
Ki-nji-aki-nōté, we were opposite to one another.	I-nji-aki-nōte, you were opposite to one another.

In a few verbs the reciprocal form is made by affixing *ye* (*ie* after *r*). This form is invariable, except in the second person plural of the present tense, when the last syllable is doubled. Examples :

A-ñgár-ie, I eat together with some one.	I-ñgar-ié-ye, you eat together with some one.
A-ta-ñgár-ie, I ate together with some one.	I-ta-ñgár-ie, you ate together with some one.
A-iró-rie, I speak with some one.	I-'ro-rié-ye, you speak with some one.
A-iró-rie, I spoke with some one.	I-'ró-rie, you spoke with some one.
A-isē-ye, I touch (together with) something.	I-'sē-yē-ye, you touch (together with) something.
A-isē-ye, I touched (together with) something.	I-'sē-ye, you touched (together with) something.

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A-inyanyuk-ye, I have resemblance with some one *or* I resemble some one.	I-'nyanyuk-yé-ye, you resemble some one.
A-inyanyuk-ye, I resembled some one.	I-'nyanyuk-ye, you resembled some one.

CAUSATIVES.

The rule for the formation of causatives is that all verbs which commence with any letter except *i* or *e* take the prefix *it* followed by a vowel, and are conjugated like the verbs from which they are derived. All simple verbs commencing with *i* or *e* take the affix *ye*, while derivatives take *nye* or *rie*. This affix is invariable, except in the second person plural of the present indicative, when the last syllable is doubled. Examples of verbs not commencing with *i* or *e*:

A-suj, to follow.	A-itu-suj, to cause to follow.
A-suj-u, to follow hither, to come towards.	A-itu-suj-u, to cause to follow hither.
A-suj-aa, to follow thither.	A-itu-suj-aa, to cause to follow thither.
A-suj-aki, to follow for.	A-itu-suj-aki, to cause to follow for.
A-gor-o, to be angry.	A-ita-gor-o, to cause to be angry.
A-rap-osh-o, to have enough to eat.	A-ita-rap-osh-o, to cause to have enough to eat.
A-suj-are, to follow together with some one.	A-itu-suj-are, to cause to follow together with some one.

Examples of verbs commencing with *i* or *e*:

A-isuj, to wash (tr.).	A-isuj-ye, to cause to wash (tr.).
A-el, to anoint.	A-el-ye, to cause to anoint, to rub on.
A-ishi-u, to recover.	A-ishi-u-nye, to cause to recover, to cure.
A-isud-oo, to hide.	A-isud-ó-rie, to cause to hide.
A-iro-rŏki, to greet.	A-iro-rŏki-nye, to cause to greet.
A-isuj-a, to bathe.	A-isuj-á-rie, to cause to bathe.
A-isuj-ish-o, to wash (intr.).	A-isuj-ish-ŏ-ye, to cause to wash (intr.).
A-igwen-are, to consult together with some one.	A-igwen-árie, to cause to consult together with some one.

As causatives of the first class commence with *i*, they take no prefix in the past tense. The affixes employed in conjugating these verbs are the same as the affixes of the simple verb from which the causative is derived :

A-itu-suj, I cause (him) to follow.	I-ndu-suj-uju, you cause (him) to follow.
A-itu-suj-a, I caused (him) to follow.	I-ndu-suj-a, you caused (him) to follow.
A-itu-suj-u, I cause (him) to follow hither.	I-ndu-suj-u-ju, you cause (him) to follow hither.
A-itu-suj-u-a, I caused (him) to follow hither.	I-ndu-suj-u-tua, you caused (him) to follow hither.
A-itu-suj-aa, I cause (him) to follow thither.	I-ndu-suj-aa, you cause (him) to follow thither.
A-itu-suj-aiye, I caused (him) to follow thither.	I-ndu-suj-aitye, you caused (him) to follow thither.
A-itu-suj-aki, I cause (him) to follow for.	I-ndu-suj-aki-ki, you cause (him) to follow for.
A-itu-suj-aka, I caused (him) to follow for.	I-ndu-suj-akitya, you caused (him) to follow for.
A-ita-gor-o, I cause (him) to be angry.	I-nda-gor-o-ro, you cause (him) to be angry.
A-ita-gor-e, I caused (him) to be angry.	I-nda-gor-ŏte, you caused him to be angry.
A-ita-rap-ash-o, I cause (him) to have enough to eat.	I-nda-rap-ash-ŏ-sho, you cause (him) to have enough to eat.
A-ita-rap-ash-e, I caused (him) to have enough to eat.	I-nda-rap-ash-ŏte, you caused (him) to have enough to eat.
A-itu-suj-are, I cause (him) to follow together with some one.	I-ndu-suj-are-re, you cause (him) to follow together with some one.
A-itu-suj-are, I caused (him) to follow together with some one.	I-ndu-suj-are, you caused (him) to follow together with some one.

As stated above, the second class is invariable, except in the second person plural of the present indicative, when the last syllable is doubled :

A-isuj-ye, I cause (him) to wash (him).	I-'suj-ye-ye, you cause (him) to wash (him).
A-isuj-ye, I caused (him) to wash (him).	I-'suj-ye, you caused (him) to wash (him).
A-ishi-u-nye, I cure (him).	I-nji-u-nyĕ-ye, you cure (him).
A-ishi-u-nye, I cured (him).	I-nji-u-nye, you cured (him).
A-isuj-ish-o-nye, I cause (him) to wash.	I-'suj-ish-o-nyĕ-ye, you cause (him) to wash.
A-isuj-ish-o-nye, I caused (him) to wash.	I-'suj-ish-o-nye, you caused (him) to wash.

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A-igwen-árie, I cause (him) to consult together with some one.	I-ngwen-arié-ye, you cause (him) to consult together with some one.
Á-igwen-árie, I caused (him) to consult together with some one.	I-ngwen-árie, you caused (him) to consult together with some one.

THE PASSIVE VOICE.

Causative verbs of the first class form their passives in the usual manner according to the verbs from which they are derived, the affix for the present tense being *i*, *ni*, or *ri*, and for the past tense *eki*, *nieki*[1], or *rieki*:

Á-itu-suj-i nanu, it is caused to me to follow *or* I am caused to follow.	Á-itu-suj-eki nanu, it was caused to me to follow *or* I was caused to follow.
Á-itu-suj-u-ni nanu, it is caused to me to follow hither *or* I am caused to follow hither.	Á-itu-suj-u-nieki, it was caused to me to follow hither *or* I was caused to follow hither.

Causative verbs of the second class form the passive by affixing *ki* to the active voice. This form is unchangeable for all tenses:

Á-isuj-ye-ki nanu, it is *or* was caused to me to wash *or* I am *or* was caused to wash (it).

Á-isud-o-rie-ki nanu, it is *or* was caused to me to hide *or* I am *or* was caused to hide (it).

THE DATIVE FORM OF CAUSATIVES.

The dative form of causative verbs of the first class is made by the affix *ye* (in derivatives *nye* or *ríe*):

A-itu-suj, to cause to follow.	A-itu-suj-ye, to cause to follow to (a place).
A-itu-suj-u, to cause to follow hither.	A-itu-suj-u-nye, to cause to follow hither to (a place).
A-itu-suj-aa, to cause to follow thither.	A-itu-suj-árie, to cause to follow thither to (a place).
A-itu-suj-aki, to cause to follow for.	A-itu-suj-aki-nye, to cause to follow for (some one) to (a place).
A-ita-gor-o, to cause to be angry.	A-ita-gór-ie, to cause to be angry with.
A-ita-rap-osh-o, to cause to have enough to eat.	A-ita-rap-osh-ō-ye, to cause to have enough to eat for.
A-itu-suj-are, to cause to follow together with some one.	A-itu-suj-árie, to cause to follow together with some one for.

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[1] Nyeki is frequently used for nieki.

Causative verbs of the second class make their dative forms by inserting *i* before the final *ie* or *ye*:

A-isuj-ye, to cause to wash.	A-isuj-iye, to cause to wash for.
A-isud-ó-rie, to cause to hide.	A-isud-o-riye, to cause to hide for.
A-irur-á-rie, to cause to lie down.	A-irur-a-riye, to cause to lie down with.
A-iruk-ish-ye, to cause to reply.	A-iruk-ish-iye, to cause to reply for.

The passive voice of the dative form of causative ve[illegible] made by affixing *ki* to the active:

Á-itu-suj-ye-ki nanu, it is *or* was caused [illegible] follow to (a place) *or* I am *or* was caused to foll[illegible] place).

Á-isuj-iye-ki nanu, it is *or* was caused to me to wash for (some one) *or* I am *or* was caused to wash for (some one).

NEUTER VERBS.

Most neuter verbs, and particularly those which in English must be translated by an adjective or adverb and the verb *to be* or *to become*, form a class to themselves. With perhaps one exception (a-itashe, to stand), all these verbs possess a future, but in many instances there is no present, the present tense of the verb *to be* with an adjective being used instead. Example:

A-ra sidai, I am beautiful. A-ti-sida-na, I was beautiful.
A-sida-nu, I shall be beautiful.

When a neuter verb terminates in a vowel, the affixes of all the tenses are generally joined to the root by *j*, *n*, or *r*:

Present.

When the present exists, it is formed as in simple verbs by adding the personal prefixes to the root, and in the second person plural by doubling the last syllable:

A-gol, I am strong, hard, difficult, &c.	I-gol-igolo, you are strong.
A-irōua, I am hot.	I-'rōua-ua, you are hot.

Past.

The singular affix of the past tense is *a* or *o*; the plural *itá* or *itó*, and in one or two instances *tiá*:

A-ta-gol-o, I was strong.	Ki-ta-gol-itó, we were strong.
A-irōua-ja, I was hot.	Ki-'rōua-jitá, we were hot.
A-ti-lili-a, I stank.	Ki-ti-lili-tiá, we stank.

Future.

*193 The future affix is *u*. In the second person plural the last syllable is doubled:

A-gol-u, I shall be strong.	I-gol-u-lu, you will be strong.
A-irōua-ju, I shall be hot.	I-'rōua-ju-ju, you will be hot.

IMPERATIVE AND SUBJUNCTIVE.

The affixes of the imperative and subjunctive are similar to those of the past tense. When the root ends in a consonant, the plural affix is added to the singular affix:

IMPERATIVE.

Ta-gol-o, be strong.	En-da-gol-ōito, be ye strong.
I-'rōua-ja, be hot.	E-'rōua-jita, be ye hot.

SUBJUNCTIVE.

Ma-ta-gol-o, that I may be strong.	Maa-ta-gol-ōitó, that we may be strong.
Ma-irōua-ja, that I may be hot.	Má-irōua-jitá, that we may be hot.

INFINITIVES.

The affixes of the future[1] or of the imperative and subjunctive are used in the formation of the infinitive.

A-gol-u, A-ta-gol-o,	to be strong.	Aa-gol-o, Aa-ta-gol-ōito,	to be strong.
A-irōua-ju, A-irōua-ja,	to be hot.	A-irōua-ja, A-irōua-jita,	to be hot.

The causative form of neuter verbs is made in the usual manner:

A-ita-gol-u, to make strong.	A-ita-gol-ye, to make strong for.
A-irōua-ju-uye, to make hot.	A-irōua-ju-niye, to make hot for.

A few transitive verbs are conjugated like neuter verbs:

Present.

A-ure, I fear (him).	I-urē-re, you fear (him).

Past.

A-t-uri-a, I feared (him).	I-t-uri-aita *or* I-t-ure-ita, you feared (him).

Future.

A-urē-yu, I shall fear (him).	I-urē-yu-yu, you will fear (him).

The intransitive form of these verbs is made in the regular manner by affixing -sh to the stem:

A-urē-sh-o, I fear.	I-urē-sh-ā-sho, you fear.
A-t-urē-sh-a, I feared.	I-t-urē-sh-ōta, you feared.

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[1] The root is sometimes employed instead of the future: e.g. a-gol, to be strong.

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AUXILIARY AND IRREGULAR VERBS.

As many of the auxiliary verbs are also irregular, it will be well to speak of their irregularities first, and afterwards of their use in making compound verbs.

There exist a few verbs which, although they commence with letters other than *i* or *e*, form their past tense without the aid of the prefix *t* and a vowel. Such are:

A-kwet, to run.	A-kwet-a, I ran.
A-to-yu, to be dry.	A-to-yo, I was dry.
A-lō-yu, to be visible.	A-lio, I was visible.
A-keny-u, to rise (of the sun).	E-keny-u-a, it rose.
A-ō-ku, to ripen.	A-o, I ripened.

There are also a few verbs which commence with *i* and take the prefix *t* and a vowel:

A-isa, to do.	A-ta-'asa, I did.
A-i-u, to bear.	A-tō-i-u-o, I bore.
A-igh, to hang up.	A-ti-igh-a, I hung up.
A-ij-ēyu, to swell.	A-te-ij-a, I swelled.
A-ij-oo, to swallow.	A-tō-ij-oiye, I swallowed.
A-ingu-a, to come from, leave thither.	A-ta-'ingw-aiye, I came from.
A-iyōlō-u, to know.	A-ta-iyolo, I knew.
A-iyō-u, to wish.	A-ta-iyō-u-o, I wished.

The following verbs are irregular:

A-a, to be.
A-aku, to become.
A-ā, to die.
A-eta, to have.
A-lo, to go.
A-lōtu, to come.
A-nya, to eat.
A-nyokyē-au, to be red.
A-rok-u, to be black.
A-ton, to sit, stay.
A-wē-yu, to bleed, to leak.
A-iba-yu, to hate.
A-ingu-a, to come from, leave thither.
A-iny-ōōto, to awake.
A-itu, to return hither.
A-iya, to take, take away.
A-iya-u, to bring.
A-iyō-u, to wish.
A-iyōlō-u, to know.
A-tum, to get, to obtain, to see, to meet.

The verbs a-a, to be, and a-aku, to become, have several peculiarities. The former may be said to have two present tenses, and the latter one, whilst both verbs have the same form for the past tense. The letter *a* may be used for all persons of the singular, and *ea* for the plural of the verb *to be* when not followed by a substantive or adjective:

A iye ō-ta-a enna-kae? is it thou who d[illegible]is matter?
Aa 'yook, lello, it is we (these).

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When followed by a substantive or adjective, the form used for th present tense is *-ra* joined to the prefix appropriate to the subjed The last syllable is doubled in the second person plural:

A-ra, I am *or* I shall be.	I-ra-ra, you are *or* you will b

A-ra ol-aisinani *or* a-ra aisinani, I am poor.

The present tense of *to become* is formed regularly:

A-aku, I become *or* I shall become.	I-aku-ku, you become *or* you wil become.

The past tense of *to be* and *to become* is as follows:

A-ta-a, I was *or* became.	Ki-ta-á, we were *or* became.
I-ta-a, thou wast *or* becamest.	I-ta-a, you were *or* became.
E-ta-a, he *or* she was *or* became.	E-ta-a, they were *or* became.

A-ta-a ol-aisinani, I was *or* I became poor.

The narrative and conditional tenses are formed by the usual prefixe

N-a *or* n-a-ra, and I am.	N-aa *or* ni-ki-rá, and we are.
N-a-aku, and I become.	Ni-ki-akú, and we become.

The imperative and subjunctive are formed from the past tense:

Ta-a, be *or* become.	En-da-a, be ye *or* become ye.
Ma-ta-a, that I may be *or* become.	Maa-ta-á, that we may be *or* be com

The causative form is a-ita-a, to make to become or to appoint:

A-ita-a o-singa, I make *or* I shall make *or* I have made him (my) slave.

Where the verb *to be* is used in English as the copula, it is frequently omitted in Masai:

Sidai elle-tuñgani, this man (is) beautiful.
Añgae ol-kitok linyi? who (is) your chief?
Nanu ol-kitok, I (am) the chief.

When the verb *to be* is used in English to denote existence in place or time, the verb a-tii, which is best translated by *to be there*, is employed in Masai:

E-tii enne, he is here.
E-tii añg, he is at home.
E-tii opa ol-tuñgani, there was once a man.
Kaji a-tii? where am I?
Añgae ó-tii eng-aji? who is in the hut?

The present indicative is often used to translate the past tense in English:

E-uuo a-ra ol-kitok, he came when I was the chief.
A-tii enne ol-apa óbo, I have been here one month.

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A-lo, to go.

Present.

A-lo, I go, am going, or shall go.	Ki-pwó, we go.
I-lo, thou goest.	I-pwō-pwo, you go.
E-lo, he *or* she goes.	E-pwo, they go.

Past.

A-shōm-o, I went.	Ki-shōm-ó, we went.

IMPERATIVE.

Ma-shōm-o, let me go.	Maa-pe, let us go (if of a few only). E-maa-pe *or* maa-pe-iti, let us go (if of several).
Shōm-o *or* i-nno, go.	E-njom, go ye.

SUBJUNCTIVE.

Ma-shōm-o, that I may go.	Maa-shóm, that we may go.

INFINITIVES.

A-lo, A-shōm-o, } to go.	Aa-pwo, Aa-shom, } to go.

PASSIVE[1].

Present.

Aa-pwei nanu, it is gone to me.	E-pwei 'yook, it is gone to us.

Past.

Aa-shōm-ō-ki nanu, it was gone to me.	E-shōm-ō-ki 'yook, it was gone to us.

A-lōtu, to come.

Present.

A-lōt-u, I come, am coming, *or* shall come.	Ki-pwōn-ó, we come.
I-lōt-u, thou comest.	I-pwōn-u-nu, you come.
E-lōt-u, he *or* she comes.	E-pwōn-u, they come.

Past.

A-é-uo, I came.	Ki-é-inó, we came.

IMPERATIVE.

Wō-u, come.	Wō-nu, come ye.

SUBJUNCTIVE.

Ma-é-u, that I may come *or* let me come.	Maa-é-té, that we may come *or* let us come.

INFINITIVES.

A-lōtu, A-é-u, } to come.	Aa-pwōnu, Aa-é-tu, } to come.

---

[1] Only used as an auxiliary.

PASSIVE[1].

Present.

¶ 193 Aa-pwon-o-ki nanu, it is come to me. E-pwon-o-ki 'yook, it is come to us.

Past.

Aa-ëtuo-ki nanu, it was come to me. E-ëtuo-ki 'yook, it was come to us.

A-ton, to sit, stay, live.

Present.

A-ton, I sit.	Ki-ton-i, we sit.
I-ton, thou sittest.	I-ton-i-ni, you sit.
E-ton, he sits.	E-ton-i, they sit.
A-ton-ita, I am sitting.	I-ton-ita-ta, you are sitting.

Past.

A-to-ton-o, I sat.	Ki-to-ton-ok, we sat.

IMPERATIVE.

Ta-ton-o, sit.	En-do-ton-i, sit ye.

SUBJUNCTIVE.

Ma-to-ton-o, that I may sit.	Maa-to-ton-i, that we may sit.
Ta-ton-o, that thou mayest sit.	En-do-ton-i, that you may sit.
Me-to-ton-o, that he may sit.	Me-to-ton-i, that they may sit.

INFINITIVES.

A-ton, A-to-ton-o, } to sit.	Aa-ton-i, Aa-to-ton-i, } to sit.

PASSIVE.

Present.

Aa-ton-i nanu, I am seated.	E-ton-i 'yook, we are seated.

Past.

Aa-ton-aki nanu, I was seated.	E-ton-aki 'yook, we were seated.

A-lin, to return hither (intr.).

A-lin, I return hither.	Ki-lin, we return hither.
I-lin, thou returnest hither.	I-lin-ta, you return hither.
E-lin, he or she returns hither.	E-lin, they return hither.

A-lin, to return thither (intr.), is conjugated in a similar way:

A-lin, I return thither.	I-lin-ta, you return thither.

There is no past tense, and the past tenses of a-isyiak-o and a-isyie-ya, to return hither and thither (transitive), are occasionally used instead.

The dative form of these verbs followed by the infinitive or the narrative tense is used to express repetition of an action.

A-lin-ki ale, A-lin-ki o-o-lo, } I go again.	A-isyie-ka o-lo, A-isyie-ka o-o-lo, } I went again.

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[1] Only used as an auxiliary.

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Present.		Past.		Future.		
1st Sing.	2nd Plural.	1st Sing.	2nd Plural.	1st Sing.	2nd Plural.	English.
A-ii	I-ii-ii	A-tan	I-tanin	Wanting.		To die.
A-ain	I-ain-ta	Wanting.		Wanting.		To have.
A-aya	I-aya-aya	A-ta-ane-a	I-ta-ane-a	Wanting.		To eat.
A-ayekye	I-ayekye[1]	A-ta-ayekye-an	I-ta-ayekye-aiits	A-ayekyet-an	I-ayekyet-an-an	To be red.
A-ruk	I-ruuk[1]	A-ta-ruk-a	I-ta-ruk-lia	A-ruk-a	I-ruk-a-ka	To be black.
A-tam	I-tam-stemn	A-aut-a	I-aut-a	Wanting.		To get, obtain, &c.
A-a	I-a-a	A-ta-wa	I-ta-wa	A-wh-ya	I-wh-ya-ya	To bleed, to leak.
A-lia	I-aiia-ta	A-lia-iya	I-aiia-liya	A-lia-ya	I-aiia-ya-ya	To hate.
A-ilgwa	I-'lgwa-a	A-ta-'lgw-aiya[2]	I-ta-'lgw-aiiya.	Wanting.		To come from, leave thither.
A-iay-iiiila	I-'ay-iiiiii-ta	A-iay-a	I-'ay-aiia	Wanting.		To awake, arise.
A-iya	I-'ya-ya	A-iya-wa	I-'ya-wa-lia	Wanting.		To take[3].
A-iya-a	I-'ya-a-a	A-iya-a-a	I-'ya-a-tan	Wanting.		To bring[3].
A-iyt-a	I-'yt-a-a	A-ta-iyt-a-a	I-ta-iyt-a-tan	A-iyt-a	I-'yt-a-a	To wish[4].
A-iytiia	I-'ytiii-ia	A-ta-iytiia	I-ta-iytiii-tia	A-iytiii-a	I-'ytiii-a-a	To know.
	I-'ytiia-ra-ra		I-ta-iytiia-ra	Wanting.		To know one another.

[1] The affix of the first and third persons plural of the present are the same as the second person.

[2] A-ta-'lg-aiya is also used.

[3] The first letter of the root falls out in the third person of all tenses. Examples: a'ya, he, she, or they take; a'ya-a, he, she, or they bring. There are two forms for the imperative of a-iya-a, to bring: i-'ya-a or a-a and a'ya-a-ta or a-ta. The imperative of to take is 'ya-wa in the singular, 'ya-wa-lia in the plural.

[4] The past tense is rarely used, the present followed by apa, formerly, being generally employed instead. In the third person plural of the present and future the last letter is doubled as in the second person plural: a-iyt-a-a and a-iyt-a-a.

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AUXILIARY VERBS.

*193 The verbs used as auxiliaries are:

A-aku, to become.	A-tum, to get, to obtain, &c.
A-ata, to have.	A-ri-ki-no, to forget.
∫ A-isho, to give.	A-ure-yu, to fear.
A-lo, to go.	A-any, to refuse.
A-lōta, to come.	A-dol, to see.
A-idim, to be able.	A-la-iki-no, to be unable, become conquered.
A-idip, to finish.	A-ilo, to return hither.
A-iyōlō-u, to know.	A-ton, to sit, stay.
A-itō-u, to venture.	

Can, *may*, and *might* are represented by the appropriate tenses of a-idim, to be able. *Must* is expressed by the third person singular of the negative present of a-ata, to have, joined to injere, that, and followed by another negative:

M-e-ata 'njere m-a-lo,
M-e-ata 'njere eitu a-lo, } I must go.

Ought and *should* are translated by the third person singular of the present or past tenses of a-nare, to please, or a-nyor, to love. After the former the simple present is generally used and after the latter the narrative tense.

E-nare alo,
E-nyor n-a-lo, } I ought to go.

E-ta-nare a-lo,
E-to-nyor-o n-a-lo, } I ought to have gone.

A-aku, to become.

The third person singular of the present tense of a-aku, to become, is used to strengthen the conditional tenses and to assist in the formation of several other tenses:

Ten e-aku a-euj, if it comes to pass that I follow him.
Ten e-aku a-euj-ita, if it comes to pass that I am following him.
Ore p'e-aku a-euj, now and it comes to pass I follow him *or* while I was following him.
Ore p'e-aku a-ta-euj-a, I having followed him.
Ore p'e-aku a-idip-a a-ta-euj-a, I having already followed him.
E-aku a-euj, I shall be in the act of following him.
E-aku a-ta-euj-a, I shall have followed him.
E-aku a-idip-a a-ta-euj-a, I shall have already followed him.

The third person singular of the past tense of a-aku, to become, followed by the relative adverb of time, is used to translate such phrases as about to, on the point of, shortly, &c.:

E-ta-a en-n-alo (it became when I go), I am *or* was about to start.
E-ta-a en-n-e-dit-yo eng-olong (it became when it descends thither the sun), the sun is *or* was on the point of setting.

E-ta-a en-o-e-dalig-o ol-tañgani ol-tau (it became when he cuts himself the man the spirit), the man is *or* was on the point of death.

A-eta, to have.

A-eta, to have, is used as an auxiliary in the present and past contingent tenses:

Ana'-'eta a-euj, I should follow him.	Ana'-'eta a-ta-euj-a, I should have followed him.

A-isho, to give, to give permission, to allow.

The imperative of the verb a-isho, to give, followed by the indicative *or* subjunctive is much used as a substitute for the simple imperative:

I-ejo-o a-euj *or* I-ejo-o m-e-ta-euj-a, let him follow him.	Mi-ki-ejo a-euj, do not let me follow him.

With some verbs the imperative negative is never used without the help of a-isho, to give:

Mi-ejo ki-ri-ki-no (do not give that it forgets to thee), do not forget.

A-isho is frequently employed to translate *to do something*:

Eisho 'l-Maasai, the Masai do as follows.
E-e-isho e-irur-a eng-ae, and she does this whilst the other is sleeping.

A-lo, to go, and a-lito, to come.

These verbs followed by the infinitive are much used as a substitute for the *future*, which is often wanting:

A-lo a-euj, I go to follow (him) *or* I shall follow (him).	Ki-pwo aa-euj, we go to follow (him) *or* we shall follow (him).
Aa-pwoi aa-euj nanu, it is gone to me to be followed *or* I shall be followed.	E-pwoi aa-euj iyook, it is gone to us to be followed *or* we shall be followed.
Aa-shomut-ki aa-euj nanu, it was gone to me to be followed *or* I shall have been followed.	E-shomut-ki aa-euj iyook, it was gone to us to be followed *or* we shall have been followed.
A-lito a-euj-a, I come to follow (him) hither *or* I shall follow (him) hither.	Ki-poted aa-euj-a, we come to follow (him) hither *or* we shall follow (him) hither.
Aa-puto-o-ai aa-euj-a nanu, it is come to me to be followed hither *or* I shall be followed hither.	E-puto-o-ai aa-euj-a 'yook, it is come to us to be followed hither *or* we shall be followed hither.
Aa-taut-ki aa-euj-a nanu, it was come to me to be followed hither *or* I shall have been followed hither.	E-taut-ki aa-euj-a 'yook, it was come to us to be followed hither *or* we shall have been followed hither.

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#193 A-idim, to be able, a-idip, to finish, a-iyiolo-u, to know, and a-ita-a, to venture.

The infinitive formed like the past tense is invariably used after these four verbs:

E-idim-u E-idip E-iyiolo-u E-ita-u	a-ta-anj-a,	he will be able to follow (him). he (will) finish following (him). he will know how to follow (him). he (will) venture to follow (him).

A-idip may often be translated by already, and a-dip-aya by ready.

E-idip-a a-shomo, he has already gone.
E-idip-a a-tua, he is already dead.
K-e-idip-ata 'n-giri? Is the meat ready?

A-tum, to get, to obtain, to see, to succeed, to meet.

This verb is usually followed by the infinitive formed like the past tense:

A-tum a-ta-anj-a, I succeed in following him.
A-tuto a-ta-anj-a, I succeeded in following him.

If, however, emphasis is laid on any special word, the present tense may be used instead:

I-tum i-anj, thou gettest him *if* thou followest him.

A-ri-ki-on, to forget, a-ure-yu, to fear, a-any, to refuse, a-dol, to see, a-la-iki-no, to be unable.

These verbs can be followed by the infinitive formed like the past tense or by the present indicative:

E-ri-ki-ot-yu E-ure-yu E-any E-dol E-la-iki-no	a-anj, *or* a-ta-anj-a,	he will forget he will fear he refuses he (will) see he is unable	to follow him.

A-ila, to return hither.

The third person singular of a-ila, to return hither, is employed in the formation of the past negative tense:

Eita a-anj, I did not follow him.

A-ton, to sit, stay, live.

The third person singular of the present tense of a-ton, to sit, is used to express yet and still, and, combined with e-ita, not yet. In derivative verbs this form is frequently used as a substitute for the imperfect and progressive present:

Eton a-anj, I still follow (him).
Eton a-anj-ita, I am still following (him).
Eton a-anj-u, I am following (him) thither.
Eton eita a-anj, I have not yet followed (him).

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REDUPLICATION.

Doubling a verb often gives an idea of thoroughness:

A-idem, A-ityam, } to jump.	A-idem-adem, A-ityam-ityam, } to jump about.
A-dalig, to cut.	A-dalig-adalig, to cut up.
A-irub, to join.	A-irub-arub, to join thoroughly.
A-ligor-e, to look hither, to seek.	A-ligor-ligor-e, to seek everywhere.

In some verbs, however, the meaning is changed when the root is doubled:

A-ilep, to climb.	A-ilep-ilep, to make a noise.
A-lep, to milk.	A-lep-alep, to play with a cow's udder preparatory to milking.
A-sai, to pray.	A-sai-sai, to be on the point of giving birth.

A few verbs are only used in the reduplicated form:

A-idotidot, to dream.
A-ibelibel, to shake.
A-isirisir, to dribble.
A-ikirikir-e, to tremble.
A-ikitikit, to tickle.

ADVERBS.

With the exception of interrogatives all adverbs in Masai follow the verbs they qualify:

I'ro-ro akiti, speak slowly.
Ki-tan-i paso, we (will) wait a little.
Ki-dor aitoris, we (shall) divide it equally.
A-shomo duo alig, I went a short while ago to the kraal.
A-lo taata, I am going now.
Aa-te-ar-aki pasin, I have been beaten for nothing.

Substantives without the article may be used as adverbs, and verbs with or without the relatives are commonly employed in an adverbial sense:

Kejuu, shumata, above.
Abori, below.
Wuji, somewhere.
Kwapi, abroad.
Logilonya, before.
Kurum, behind.
Elakwa, or En-nelakwa, { it is far, or where it is far, } far.
Etaana, or En-netaana, { it is near, or where it is near, } near or soon.
Aaishi, aaitho, aaitye, aimelmea, (to do) quickly.
Aitoki, (to do) again.

Adjectives can also be used as adverbs:

Kiti, little.
Kitok, much.
Torono, ill.
Sidai, supat, well.

#193 Many English adverbs may be translated by naleñg[1], very:

Kwet-a naleñg, run fast.
I-ogo naleñg, hold tight.
I-'ninig-o naleñg, listen well.
Te-ar-a naleñg, strike hard.

Naleñg is also employed for the comparison of adverbs:

I-'ro-ro akiti naleñg, speak very slowly.
E-itobir-a aidai naleñg, he did it most beautifully.

The following is a list of the principal adverbs:

Adverbs of Time.

Taata, to-day or now.
Dun, now, lately, or a short while ago.
Akenya, adde, presently, afterwards.
Ope, formerly.
Ope maate, long since.
Pena, aagie-pena, soon.
Taisere, to-morrow.
Ñgole, yesterday.
Sii, again.
Taata 'nji, instantly.
Öshi, öshi-ake, always.

Compound words are frequently used as adverbs of time:

Kunna-olongi (these-days), nowadays.
Idya-ee-olong (that-other-day), the day before yesterday, the day after to-morrow.
Kat'-are (time-two), again.
Katitin kumok (times-many), often.
'Ng-olongi-pökin (the-days-all), always.

There are no true adverbs of place. Sentences beginning in English with *whither*, *where*, and *whence*, are expressed by verbal forms combined with the relative; substantives without the article take the place of such words as *above*, *abroad*, *beneath*, &c.; and *here* and *there* are expressed by the demonstratives ene or ine and ende or idya, or, if joined to the verb *to be*, by e-tii.

A-iyolo ee-a-i-lo, } I know where you are going.
A-iyolo e-wuji a-i-lo, }
A-lo wuji, I am going somewhere.
E-tii atwa (he is there interior), he is inside.
A-ta-dua e-tii ene (I saw him he is there this), I saw him here.
E-ta-did-ikie idya, he fell there.

The principal adverbs of manner are:

Nejo, ieji, thus.
Ake, only.
Naleñg, very, &c.
Mme, no.
Eito, not, not yet.
Ee, yes.
Katukul, katukulye, altogether, indeed.

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[1] The Northern Masai often use the full form of this word, which is the feminine infinitive of the verb a-leñg, to be good, viz. a-leñg, na-leñg, or-leñg, nana-leñg.

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The principal adverbs of interrogation are:

(K)¹ aji? } how?
K? La? or Kaa? } how?
Kode? or Koree? where?
(K) aji? where? whence? whither?
(K) ana? when?
Anaa anu? how long ago?
(K) aji e-tin pe? } why?
(K) ana i-jo? } why?
(K) ainyô pe? } why?
(K) aja? how much? how many?

Adverbs of interrogation are placed at the commencement of the sentence.

How?

(K) aji a-iko enna? how (shall) I do this?
Ka, en-dōki ai anake en-ino? } (how, the thing mine or the thine?) is this thing mine or thine?
Ken-dōki ai anake en-ino? }

How? is sometimes expressed by affixing *a* to a verb or other part of speech, or by the use of the verb a-ba-ya, to arrive thither:

Ka-jō-ki-a 'ndae? how (shall) I tell you?
Ke-ba-ya-a te-'ng-adoro? (it arrives thither how with the length?) how long (*or* tall) is it?
Iba-ya-a te-'ng-itoo? (thou arrivest thither how with the age?) how old art thou?
Ke-ba-ya-a eng-oloñg? (it arrives thither how the sun?) } what o'clock is it?
(K) aji e-tii eng-oloñg? (where it is there the sun?) } what o'clock is it?
Ke-ai enna-tōki, en-ino 'njeri-a? this thing is mine, what *or* how is thine?
Eng-anyit enye 'njeri-a? (how is his honour?) what honour is due to him?

Where?

Kodee ol-tuñgani? where (is) the man?
Kodee ninye? (where he?) } where is he?
(K) aji e-tii?² (where he is there?) } where is he?
(K) aji i-lo? where art thou going?
(K) aji i-'ñgu-a? whence comest thou?

The applied form is used after (k) aji? followed by a verb:

(K) aji i-lo a-inos-ye en-daa? where art thou going to eat thy food?
(K) aji i-lo a-lilit-are? where art thou going to walk?

When?

(K) ana i-lo? when art thou going?

How long ago?

Ana anu etii? (how long ago he is there?) how long has he been there?

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¹ *K* is frequently prefixed to words as a sign of interrogation.

² E-tii aji means, he is at home (lit. he is there hut).

*193 Why?

(K) aji e-tiu pe i-ndobir enna? (how is it like and thou preparest this?) why dost thou prepare this?

(K) ana i-jo i-ndobir enna? (if thou sayest and thou preparest this?) why dost thou prepare this?

(K) ainyô pe[1] i-ndobir enna? (what and thou preparest this?) why dost thou prepare this?

How much? how many?

Kaja? how much? how many?

When aja? is treated as an adjective, it follows the substantive it qualifies. If followed by a verb, it requires a relative with it:

Il-tuñganak aja oo-inos en-daa? how many men will eat food?

The Masai have a word for *to buy* (a-inyañg-u), but they have no word for *to sell*. When asking the price of anything, the Swahili words *pesa* and *rupia* followed by aja? are the terms generally employed nowadays:

'M-ƥesaĩ aja? how many pice } (does it cost)?
'Rupiani[2] aja? how many rupees }

Other forms, which can be used for both purchasing and selling, are shown in the following examples:

(K) ainyô i-inos-ye enna-tôki? (what you cause to eat this thing?) what will you sell this thing for? *or* what will you pay for this thing?

(K) ainyô i-mir? (what you drive it away?) what will you sell it for?

(K) ainyô i-nda-kwet-ye enna-tôki? (what do you make to run to this thing?) what will you pay *for* this thing?

(K) ainyô i-nda-wal-ye enna-tôki? (what you cause to change to this thing?) what will you exchange this thing for?

CONJUNCTIONS.

Conjunctions are often dispensed with by the use of the narrative or conditional tenses. *And*, *but*, or other mere connective is translated by the former; *if*, *when*, and other conjunctions introducing a state, by one of the latter.

The principal conjunctions are:

O[3], and, with.	Araki, anaka, ana, *or* aaka, or.
Ore, now, and.	Amu, for.
Ƥe, and, in order that, so that.	Kake, but.

---

[1] Ainyô pe is often abbreviated into o pe.

[2] 'Ng-uaole, copper, lead, is sometimes used for 'Rupiani.

[3] When followed by a plural substantive o becomes oo (vide p. 16). Oo is also frequently used for o when followed by a singular substantive com-

Sii, again, also.
Naa, then.
Ōnaa *or* taa, well, and so, accordingly, and then, &c.
Ĕitu, before, ere.
Injere[1], provided that.
Ajo (pl. aajo), that.
Anaa, like.
Ōmaa-amu, since, because.
Nĕji, } because.
Nĕji-amu, } because.
Ti-araki (pl. endi-araki), } because.

PREPOSITIONS.

There appear to be no real prepositions in Masai. Simple prepositions such as *at*, *by*, *for*, *from*, *in*, *on*, *out*, *to*, and *with*, &c., are expressed by the local case; and compound prepositions are rendered by compound phrases. Examples:

Ten eidipayu (when it shall become finished), after.
Leme *or* neme (and it is not), except.
Te-lughunya, ahead.
Te-kurum, behind.
Te-polos, between, through.
Te-idye, beyond.
Ti-álo, in the direction of, beside.
Ti-aulo, outside (the kraal).
Te-boo, outside (the hut).
Ti-atwa, within *or* inside.

As with adverbs, substantives without the article may sometimes be used as prepositions:

E-tii atwa aji, he is in the hut. E-tii álo aji, he is beside the hut.

INTERJECTIONS.

There are a large number of interjections, many of which are very difficult to express in writing as they are often only half-articulate sounds.

The most usual interjections are given in the following list:

	Singular.		Plural.	
	Masc.	*Fem.*	*Masc.*	*Fem.*
Of address:	e-iro	na-iro na-ito[2]	'l-oiye	na-toiye.

A man replies oi, ĕoi, oe, *or* oo; a woman, ĕo. (*Vide* pp. 15 and 284.)

Of greeting: sōpai takwenya endasōpai endakwenya.

The reply is hĕpa *or* ighó (*vide* p. 284).

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commencing with a consonant, e.g. menye oo ngotonye, his father and mother, for menye o ngotonye, whilst o is generally used for oo when followed by a vowel, e.g. il-doinyo o aingat, the mountains and plains, for il-doinyo oo aingat. O and oo *used in conjunction with the subjunctive are equivalent to until*.

[1] Injere becomes injeri when followed by e, e.g. injeri-e? how? (vide p. 99).

[2] Old men only may use na-ito.

PLATE IV

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Masai warrior, showing pig-tail.

[Facing P. 102]

* 193 Of abhorrence, contempt, disgust: pasa! *or* ih!—ugh!
Of astonishment: oi! ho! hee! hae! yea! *or* eiji!—oh!
ai! *or* aiñgai!—what!
adeahi! *or* ai! ai! eng-ai!—lo and behold!
Of assent: aiya! *or* ewai!—all right!
Of compliment: pasinai!—please *or* thanks.
Of defiance: orid!
Of grief: oiya-kaka!—woe is me!
yéyo-ai!—oh my mother!
Of joy: hoi!
Of fear: iyopo!

Imperatives are frequently used as interjections:

Ingo! catch hold!
Tigiraya (pl. endigirata)! silence!
I'ñgurai! behold!
I'niniñgo! listen!
I'ngirio! I'ndaiga! make way!
Tapala! don't touch! leave it alone!

Psst! psiyo! and such-like sounds are often used to attract attention and might be translated by I say! *or* you there!

[P.103]

PART II

'N-ATININ OO-'L-MAASAE
MASAI STORIES

En-atini e-'n-gitojo oo 'l-tomia.
The-story of-the-hare and the-elephants.

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E-tii opa en-gitojo, n-e-ton
He-is-there formerly the-hare, and-he-lives (*or* sits)
te-'naiet, n-e-tum nabo-olong il-tomia
by-the-river, and-he-gets (*or* sees) one-day the-elephants
e-puo 'ng-angite o-'l-aputak lenye.
who-go the-kraals of-th-fathers-in-law their.

N-e-jo-ki ol-kitok o-nap-ita ol-bene
And-he-says-to the-big-one who-carrying-is the-bag
le-'n-aisho: 'Papa, i-ela-lang-a-ki[1] eng-are, amu
of-the-honey: 'Father, (you) make-cross-me the-water, for
a-ra aisinani.'
I-am poor.'

N-e-jo-ki ol-tome: 'Wou! ti-jing-a
And-he-him-says-to the-elephant: 'Come! enter (*or* mount)
eng-oriong ai.'
the-back my.'

N-e-jing en-gitojo, n-e-puo.
And-he-it-enters (*or* mounts) the-hare, and-they-go.

Ore e-lang[2], n-e-inos en-gitojo en-aisho
Now they-it-cross, and-he-eats the-hare the-honey
e-'l-tome, kake m-e-iyolo 'l-tomia aa-jo
of-the-elephant, but not-they-know the-elephants to-say (*or* that)
e-inos-ita.
he-it-eating-is.'

Ore e-inos-ita[3], n-e-ilig-aki ol-tome ol-kongai
Now he-it-eating-is, and-it-him-drops-to the-elephant the-juice
le-'n-aisho.
of-the-honey.

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[1] In the stories the personal pronoun in the second person singular has been rendered by *you*, and in the plural by *ye*.

[2] While they are crossing the river.

[3] While he is eating it.

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1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

#539

N-ë-jo ol-tome: 'Ainyë inna na-itoñg-aki?'
And-he-says the-elephant: 'What this which-me-drops-to?'

N-ë-jo en-gitōjo: 'Il-kiye le-'n-gerai sisiani.'
And-he-says the-hare: 'The-tears of-the-child poor.'

Ore pe e-ba-iki ledo-kelrem, n-ë-jo-ki en-gitōjo:
Now when they-reach that-bank, and-he-them-says-to the-hare:

'E-njo-o-ki 'soito l-a-ading-ye 'ntōtoyi.'
'(Ye)-give-me the-stones which-I-threw-at the-birds.'

N-e-isho-ri[1].
And-it-him-given-is.

N-e-pik en-gitōjo 'soito aiwa ol-bene
And-he-puts-in the-hare the-stones into the-bag

le-'n-aisho.
of-the-honey.

Ore p' e-idip, n-ë-jo-ki:
Now when he-finishes, and-he-them-says-to:

'E-ada-dt-a-a-ki.'
'(Ye)-make-descend-hither-me.'

N-e-ita-dt-a-ai, n-ë-jo-ki: 'Ata
And-it-him-made-descend-hither-is, and-he-them-says-to: 'Well

naa, e-njom.'
then, (ye)-go.'

N-e-puo oo m-e-ta-ba-iki eng-aji
And-they-go until they-may-reach the-kraal

o-'l-apurani le-'l-tome kitok, n-e-ton-i,
of-the-father-in-law of-the-elephant big, and-they-sit-down,

n-e-lak ol-bene le-'n-aisho, n-e-ilgur-aa,
and-they-unfasten the-bag of-the-honey, and-they-it-look-thither
(or expect).

n-e-ayur-iki 'soito ake oo-tii.
and-they-find the-stones only which-are-there.

N-e-ipiri, n-e-kwet, n-e-puo á-ilgur-a.
And-they-jump, and-they-run, and-they-go to-look-hither
(or search)

en-gitōjo, n-e-dol e-nos-ie.
the-hare, and-they-it-see it-eating-is.

Ore pe e-dol en-gitōjo, n-e-ijing en-gumoto.
Now when he-them-sees the-hare, and-he-enters the-hole.

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[1] In the present tense of the impersonal form or passive voice of a-isho, to give, r is inserted between the root and the affix.

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N-e-euj il-loo-'ng-aik[1], n-e-pik ol-kitok
And-they-him-follow the-of-the-arms, and-he-puts-in the-big-one

eng-aina enye en-gumoto, n-e-ibung en-geju e-'n-gitojo.
the-arm his the-hole, and-he-seizes the-leg of-the-hare.

N-e-jo-ki en-gitojo: 'A-jo nanu i-mbung-a
And-he-him-says-to the-hare: 'I-say I you-seized-have

en-donai.'
the-root.'

N-e-ingwa-ki[2], n-e-ibung en-donai.
And-he-it-leaves, and-he-seizes the-root.

N-e-jo-ki en-gitojo: 'Ki-ti-gil-a,
And-he-him-says-to the-hare: 'You-me-have-broken,

ki-ti-gil-a.'
you-me-have-broken.'

N-e-yet ol-le-'ng-aina[1] naleng, n-e-yet oo
And-he-it-pulls the-of-the-arm very, and-he-it-pulls until

n-e-ta-naur-a-yu[3].
he-may-tire-himself.

Ore e-yet-ita[4], n-e-ipiri en-gitojo,
Now he-it-pulling-is, and-he-runs-away the-hare,

n-e-ingui-aa[5] ol-tome.
and-he-runs-away-thither the-elephant.

N-e-lo en-gitojo, n-e-tum il-tiimi, n-e-jo
And-he-goes the-hare, and-he-gets (or sees) the-baboons, and-he-says

en-gitojo: 'Le-lewa! en-dit-mit-a-a-ki.'
the-hare: 'O-the-males! (ye)-prevent-hither-me (or intercede-for-me).'

N-e-jo-ki 'l-tiimi: 'Aingo ai-ki-mir-ita?'
And-they-him-say-to the-baboons: 'What which-it-you-chasing-is?'

N-e-jo en-gitojo: 'Ol-kitok-tedigani sepuk, taata
And-he-says the-hare: 'The-big-man fat, now

n-i-dol-ieki ae-euj-a.'
and-ye-him-see he-me-follows-hither.'

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[1] Most animals have two or more names. An elephant is either ol-tome, ol-le-'ng-aina, or ol-kitok-tedigani sepuk. [650]

[2] The dative form of a-ingwa, to leave thither or to come from, is formed irregularly. [915]

[3] The same affixes are used for the subjunctive of reflexive verbs as for the future.

[4] While he is pulling it.

[5] He runs away and leaves the elephant.

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N-é-jo 'l-ótimi: 'Inno iye te-ime
And-they-say the-baboons: 'Go you sit
m-aa-to-dol-á[1] amu mi-ki-aijo-oyé[2] iye.'
that-we-him-may-see-hither for not-we-you-give-thither you.'

N-e-lo en-gitúje atwa eng-apune, n-e-tou-i
And-he-goes the-hare in the-cave, and-they-sit
'l-ótimi aa-any-u ol-tóme.
the-baboons to-await the-elephant.

N-e-lito ol-tóme, n-é-jo: ''L-ciye,
And-he-comes the-elephant, and-he-says: 'The-friends,
i-ta-dua en-gitúje na-ime-a enne?'
ye-have-seen the-hare who-passed here?'

N-é-jo 'l-ótimi: 'Aiyé i-isho 'yook
And-they-say the-baboons: 'What you-us-give us
tini ki-li-ki 'ye?'
if we-you-tell you?'

N-é-jo ol-tóme: 'A-isho 'ndae on-diki
And-he-says the elephant: 'I-ye-give ye the-thing
n-i-'yô-u-a.'
that-ye-wish-will.'

N-e-jo-ki 'l-ótimi: 'Mi-ki-'yô-á
And-they-him-say-to the-baboons: 'Not-we-wish-shall
na-tiki, o-sarge lino ki-'yô-á,
other-thing, the-blood your we-wish-shall,
ni-ki-âgie iye te-'n-gití-gira.'
and-we-you-shoot (or cup) you in-the-small-gourd.'

N-é-jo ol-tóme: 'Kiti enne-kiti?
And-he-says the-elephant: 'Small this-little-(thing)?
Wôto, en-da-âgor-ó-ki.'
Come-(ye), (ye)-shoot-me.'

N-e-puo 'l-ótimi á-iwô-u, n-e-iwô-u sabáy.
And-they-it-go the-baboons to-catch, and-they-catch very.

N-é-jo ol-tóme: 'K-eita ake e-ipot[3]?'
And-he-says the-elephant: 'I did-not only it-fill?'

N-e-jo-ki 'l-ótimi ol-tóme: 'M-i-ata
And-they-say-to the-baboons the-elephant: 'Not-you-have
pee oli eng-anyit[4]? M-i-adim-aa
and again the-honour (or courage)? Not-you-are-able-thither
enne-kiti-gira[5]?'
this-little-gourd?'

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[1] Let us see him when he comes here.

[2] A-isho-aye, to give away.

[3] Is it not yet full?

[4] Have you no more courage?

[5] Cannot you spare enough to fill this little gourd?

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N-e-ilgur-aa ol-tome, n-e-nyor-iki
And-he-it-looks-thither (or regards) the-elephant, and-he-it-finds

eita e-ipuö, amu e-ud-o ol-kurum le-'n-gire,
did-not it-fills, for it-pierced-become the-bottom of-the-gourd,

kake m-e-iyölo, n-é-jo: 'E-mbut-a.'
but not-he-it-knows, and-he-says: '(Ye)-fill-(it).'

N-e-iwot-u-oi oo m-e-isho-o-nye o-sarge
And-it-caught-is until may-it-finished-become the-blood

le-'sesen, n-é-è te-inne, n-e-lo en-gitöjo,
in-the-body, and-he-dies at-here, and-he-goes the-hare,

e-lilit-a amu mekure é-uré-sho.
to-walk-(himself) for no-longer he-fears.

THE STORY OF THE HARE AND THE ELEPHANTS

A hare that lived near a river one day saw some elephants going to the kraals of their fathers-in-law. He said to the biggest one, who was carrying a bag of honey: 'Father, ferry me across, for I am a poor person.'

The elephant told him to get on his back, and when he had climbed up, they started.

While they were crossing the river, the hare ate the honey, and as he was eating it, he let some of the juice fall on to the elephant's back. On being asked what he was dropping, he replied that he was weeping, and that it was the tears of a poor child that were falling. When they reached the opposite bank, the hare asked the elephants to give him some stones to throw at the birds.

He was given some stones, and he put them into the honey bag. He then asked to be set down, and as soon as he was on the ground again he told the elephants to be off.

They continued their journey until they reached the kraal of the big one's father-in-law, where they opened the honey bag. When they found that the stones had been substituted for the honey, they jumped up and returned to search for the hare, whom they found feeding. As they approached, however, the hare saw them, and entered a hole. The elephants followed him, and the biggest one thrust his trunk into the hole, and seized him by the leg, whereupon the hare said: 'I think you have caught hold of a root.' On hearing this the elephant let go his leg and seized a root. The hare then cried out: 'You have broken me, you have broken me,' which made the elephant pull all the harder until at length he became tired.

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While the elephant was pulling at the root, the hare slipped out of the hole and ran away. As he ran, he met some baboons, and called out to them to help him. They inquired why he was running so fast, and he replied that he was being chased by a great big person. The baboons told him to go and sit down, and promised not to give him up. The hare entered the baboons' lair whilst they sat down outside and waited. Presently the elephant arrived, and asked if the hare had passed that way. The baboons inquired whether he would give them anything if they pointed out the hare's hiding-place. The elephant said he would give them whatever they asked for, and when they said they wanted a cup full of his blood, he consented to give it them, after satisfying himself that the cup was small. The baboons then shot an arrow into his neck, and the blood gushed forth.

After the elephant had lost a considerable quantity of blood, he inquired if the cup was not full. But the baboons had made a hole in the bottom, and when the elephant looked at it, he saw that it was still half empty. The baboons jeered at him, and said he had no courage, so he told them to fill the cup.

They continued to bleed him, but still the cup would not fill, and at length he sank exhausted to the ground and died.

The hare having nothing more to fear was then able to leave his hiding-place.

'L-omon[1] le-'l-muran o n-gukuu.
The-news of-the-warriors and the-devil.

E-tii apa 'l-alashera are oo-[illegible] kine[2],
They-are-there formerly the-brothers two who-[illegible] [illegible],
n-e-tum-i te-'ng-aji e-menye.
and-they-stay in-the-kraal of-their-father.
N-e-bulu-a, n-e-murat-i, n-e-ok-u
And-they-grow, and-is-them-circumcised-in, and-they-become
'l-muran.
the-warriors.
N-e-iko [illegible] menye ol-kiteng
And-he-[illegible] [illegible] their-father the-bullock
n-e-jo-ki: "E-ipot, [illegible]"
and-he-them-says-to: "(Ye)-go, (ye)-slaughter-(it)."

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[1] 'L-omon, the news, is only used in the plural. Ol-omoni means the stranger.

[2] Ol-alashe, the brother, can also be used for relation. Ol-alashe [illegible] (or [illegible]) kine means brother with the same mother, and is the nearest equivalent to full brother that exists.

[illegible]

N-e-igwem-a, n-é-jo-ki-aa:
And-they-consider-with-one-another, and-they-say-to-one-another: 539*

'Mi-ki-adim na-tá-yaṅg ol-kitéṅg o-isho-o
'Not-we-are-able to-slaughter the-bullock which-us-given-has

'yook papa te-'wEji n-e-tii ol-tuṅgani, anu
us father in-the-place where-it-is-there the-man, or

e-ṅguesi, anu e-mótony, anu ol-ojoṅgani. Maa-ye
the-animal, or the-bird, or the-fly. Let-us-go

á-ilépu-o e-wEji na-m-e-tii
to-look-hither (or search) the-place where-not-it-is-there

en-diki na-ishi-a.'
the-thing which-lives.'

N-e-'ya 'remeta, oo 'l-kumaa, oo 'l-alema,
And-they-take the-spears, and the-clubs, and the-swords,

oo 'l-ēlaṅi, n-e-puo.
and the-shields, and-they-go.

N-e-ilépu-o e-wEji na-m-e-tii
And-they-look-hither (or search) the-place where-not-it-is-there

en-diki na-ishi-a, na-m-e-tum.
the-thing which-lives, and-not-they-it-get.

Ore ý e-idipa-ya¹ 'l-apaitin imiet,
Now when they-finished-become-will the-months five,

n-e-ba-iki e-ŋero kitok oleṅg, n-e-jiṅg,
and-they-reach the-forest big very, and-they-it-enter,

n-e-dol m-e-tii ol-tuṅgani, anu e-ṅguesi,
and-they-see not-it-is-there the-man, or the-animal,

anu e-mótony, anu ol-ojoṅgani.
or the-bird, or the-fly.

N-e-tami 'n-gudi-olaṅi, n-é-jo-ki ol-murani
And-they-stay the-few-days, and-he-says-to the-warrior

kiter ol-alasho: 'Ki-yaṅg te-'ne-wEji ol-kitéṅg
big the-brother: 'We-slaughter in-this-place the-bullock

laṅg.'
our.'

N-e-duat ol-puli, n-é-yaṅg
And-they-build the-slaughter-house, and-they-slaughter

ol-kitéṅg lenye.
the-bullock their.

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¹ Reflexive and passive or quasi-passive verbs form the contingent tense from the future. [M5]

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

#539 Ore ✓ e-idip aa-ar-yeng, n-e-isho
Now when they-it-finish to-slaughter, and-he-give

ol-kitok ol-titi en-giledya e-'l-kiteng,
the-big-one the-small-one the-stomach of-the-bullock,

n-e-jo-ki: 'Lomo, to-ok-u' eng-are.'
and-he-him-says-to: 'Go, draw the-water.'

N-e-lo e-waso, n-e-jo to-ok-u eng-are[1],
And-he-goes the-river, and-he-says draw the-water,

n-e-ning eng-are e-jo: 'Oh! ne-to-ok-o-o,
and-he-hears the-water it-says: 'Oh! he-me-has-drawn,

Oh! ne-to-ok-o-o.'
Oh! he-me-has-drawn.'

N-e-aret-yu[2] e-ok-u[3], n-e-ipid.
And-he-fear-will he-it-draws, and-he-rises-away.

Ore e-kwet, n-e-ning o-sero e-kweni.
Now he-runs, and-he-hears the-forest it-laughs.

N-e-shuy-u-aye ol-pul, n-e-jo-ki
And-he-returns-hither-himself the-slaughter-house, and-he-says-to

ol-alasha: 'A-ti-jo to-ok-u eng-are[4], n-e-an-ion-ki
the-brother: 'I-said draw the-water, and-it-me-rebuked
(or cried-to)

eng-are: "Oh! ne-to-ok-o-o, Oh! ne-to-ok-o-o."
the-water: "Oh! he-me-has-drawn, Oh! he-me-has-drawn."

N-a-jo kweta[5], n-e-kweni o-sero.'
And-I-say run, and-it-laughs the-forest.'

N-e-jo-ki ol-alasha: 'Tu-mut-ai nenna-sarrish,
And-he-him-says-to the-brother: 'Spit-thither those-spittle,

amu i-ra iye kuret,' n-e-'ya en-giledya,
for you-are you coward,' and-he-takes the-stomach

n-e-lo e-waso.
and-he-goes the-river.

N-e-iro eng-are: 'Oh! ne-to-ok-o-o, Oh!
And-it-says the-water: 'Oh! he-me-has-drawn, Oh!

ne-to-ok-o-o.'
he-me-has-drawn.'

---

[1] Lit. drink bitters. [2] And when he draws the water.

[3] Verbs which have a special form for the future make the narrative tense by prefixing n, &c., to the future instead of to the present.

[4] A-ret-yu can be followed by the present or by the infinitive formed like the past tense.

[5] When I drew the water. [6] And when I ran.

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[illegible]
And-he-it-says-to: 'Yes, I-you-do-on-purpose to-draw.'

[illegible]
And-he-draws the-water, and-he-returns-hither himself

[illegible]
the-daughter-house, and-he-says-to the-brother: 'Go,

[illegible]
break-hither the-firewood.'

[illegible]
And-he-goes to-break-hither the-firewood, and-he-seizes

[illegible]
the-tree to-break, and-they-say the-firewood: 'Oh!

[illegible]
he-us-has-broken us, Oh! he-us-has-broken us.'

[illegible]
And-he-fear-will, and-he-runs-away, and-he-comes

[illegible]
the-daughter-house.

[illegible]
And-he-says-to the-brother: 'They-are-refusing

[illegible]
the-firewood.'

[illegible]
And-he-him-says-to the-big-one: 'Spit-thither these-spittals,

[illegible]
for you-are you coward,' and-he-takes the-sword,

[illegible]
and-he-goes to-break-hither the-firewood.

[illegible]
And-they-say the-firewood: 'Oh! he-us-has-broken us,

[illegible]
Oh! he-us-has-broken us.'

[illegible]
And-he-them-says-to: 'Yes, I-you-do-on-purpose to-break

[illegible]

[illegible]
And-he-them-carries, and-he-returns-hither himself

---

* Break and bring hither.

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ol-puli, n-e-jo-ki ol-alashe: "[illegible]
the slaughter-house, and he says to the brother: "Go

[illegible][1] [illegible]
cut hither the sticks (or skewers)."

N-e-lo, n-e-jo [illegible] [illegible][2], n-e-jo
And he goes, and he says cut hither the sticks, and they say

[illegible]: "Oh! [illegible] [illegible], Oh! [illegible]
the sticks: "Oh! he-us-has-cut us, Oh! he-us-has-cut

[illegible]"
us."

N-e-[illegible], [illegible]
And he rises away, and he returns hither himself

ol-puli [illegible] ol-alashe.
the slaughter-house to tell the brother.

N-e-jo-ki [illegible]: "[illegible] [illegible]
And he him says to the big one: "Split thou those splinters,

[illegible] [illegible] [illegible] [illegible]," [illegible] [illegible]
for you-are you coward," and he goes to cut hither

[illegible].
the sticks.

N-e-jo [illegible]: "Oh! [illegible] [illegible], Oh!
And they say the sticks: "Oh! he-us-has-cut us, Oh!

[illegible] [illegible]"
he-us-has-cut us."

N-e-jo-ki: "Ee, [illegible]"
And he then says to: "Yes, I-it have done on purpose."

N-e-[illegible][3], [illegible] ol-puli.
And he then cuts hither, and he then carries the slaughter-house.

N-e-[illegible] [illegible], [illegible] [illegible].
And they sit the warriors, and they roast the meat,

[illegible], [illegible].
and they then eat, and they sleep.

N-e-[illegible] [illegible] [illegible], [illegible]
And he comes the devil night, and he strikes (or points out)

---

[1] Cut and bring hither.
[2] And when he cuts the sticks to take them away with him.
[3] And he cuts them to take them away with him.

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en-gima, n-e-ling openy te-inne, n-e-ibook
the-fire, and-he-sleeps himself at-here, and-he-lights

eng-ongu, n-e-ahu anaa en-gima.
the-eye, and-it-becomes like the-fire.

N-e-iny-ititto ol-kitok, n-e-iny-iyie
And-he-awakes the-big-one, and-he-awake-causes-to

ol-oti, n-e-jo-ki: 'I-'nn-a[1] en-gima.'
the-small-one, and-he-him-says-to: 'Make-up the-fire.'

N-e-ibuly en-gukuu eng-ongu[2].
And-he-seizes the-devil the-eye.

N-e-ij-oo en-gukuu, n-e-lo[3].
And-he-him-swallows-away the-devil, and-he-goes.

N-e-jo-ki ol-murrani kitok: 'Isua,
And-he-him-says-to the-warrior big: 'Go,

en-litu a-ilgar-a taisere.'
I-you-come to-look-hither (or search) to-morrow.'

Ore pe e-bany-a, n-e-lo a-ilgar-a,
Now when it-dawns, and-he-him-goes to-look-hither (or search),

n-e-dol e-eta 'l-ughuny naudo o
and-he-him-sees he-has the-heads nine and

ol-kimojino le 'n-gejo sapuk oshotig.
the-finger-of-the-foot (or toe) big very.

N-e-jo-ki en-gukuu: 'Shomo, m-a-iyio
And-he-him-says-to the-devil: 'Go, not-I-wish

n-an-ar iye, amu i-gol.'
and-I-you-strike you, for you-are-strong (or brave).'

N-e-any ol-murrani, n-e-jo-ki:
And-he-refuses the-warrior, and-he-him-says-to:

'M-ee-ta-ar-ata.'
'Let-us-strike-one-another (or fight).'

N-e-ar-a, n-e-iyam-u en-gukuu,
And-they-strike-one-another (or fight), and-he-jumps-hither the-devil,

n-e-ren te-'l-kimojino, kake ol-kalgo
and-he-him-kicks with-the-finger (or toe), but the-shield

ake e-te-ren.
only he-kicked.

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[1] From a-duah, to light. [2] And he seizes the devil's eye.
[3] And the devil swallows him, and departs.

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N-e-duñg ol-murani ol-lughunya nabo e-'n-gukua,
And-he-cuts the-warrior the-head one of-the-devil,

n-e-ipiri en-gukua.
and-he-runs-away the-devil.

N-e-jo-ki ol-murani: 'A-yook-e,'
And-he-him-says-to the-warrior: 'I-come-in-the-morning-hither,'

n-e-riny-u-nye ol-pul,
and-he-returns-hither-himself the-slaughter-house,

n-e-irur-a.
and-he-sleeps-(himself).

Ore pe e-keny-a, n-e-sej en-gukua,
Now when it-dawns, and-he-follows the-devil,

n-e-lo a-inep-a.
and-he-him-goes to-meet.

N-e-ar-a, n-e-duñg ol-murani eng-ae-lughunya.
And-they-fight, and-he-him-cuts the-warrior the-other-head (or another)

N-e-ipiri en-gukua.
And-he-runs-away the devil.

N-e-jo-ki ol-murani: 'Aa-yook-e
And-he-him-says-to the-warrior: 'I-you-come-in-the-morning-hither

a-ar iye katukulye.'
to-strike (or kill) you altogether.'

N-e-yook, n-e-sej en-gukua,
And-he-goes-in-the-morning, and-he-follows the-devil,

n-e-inep-a, n-e-dol e-mwoei ore
and-he-him-meets, and-he-him-sees he-is-ill for

e-tu-duñg-oki 'l-lughuny pokirare, n-e-ar.
it-him-has-cut-been the-heads both, and-he-him-kills.

Ore p' e-idip a-ta-ar-a, n-e-duñg
Now when he-him-finishes to-kill, and-he-cuts

ol-kimojino-le-'n-geju, n-e-puk-u 'ngwesin
the-finger-of-the-foot (or toe), and-they-come-out the-animals

oo-'mwain pökin, n-e-puk-u 'le-kurum
of-the-kinds all, and-he-comes-out from-behind (or last)

ol-murani oti.
the-warrior small.

N-e-riny-u-nye pokirrare ol-pul.
And-they-return-hither-themselves both the-slaughter-house.

Ore pe e-ton-i 'ng-olongi uni, n-e-jo-ki
Now when they-stay the-days three, and-he-says-to

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ol-kiti ol-kitok: 'Tu-elik-o-ki eng-ang ang
the-small-one the-big-one: 'Take-me the-kraal our
amu a-ure-sha.'
for I-am-afraid.'

E-puo.
And-they-go.

THE STORY OF THE WARRIORS AND THE DEVIL.

Two young brothers once lived together with their parents. In course of time they grew up, were circumcised, and became warriors.

One day their father gave them a bullock, and told them to go and slaughter it; but they decided that they would only slaughter it in a place where there was no man, or animal, or bird, or insect, or anything living. They therefore took their spears, shields, swords, and clubs, and went to look for such a place.

After searching unsuccessfully for five months they entered a big forest where there was no living creature. They waited for a few days, and then, as they could not find anything that had life, they built a slaughter-house, and slaughtered their bullock.

After they had killed the animal, the elder one gave his brother the stomach, and told him to go and draw some water. The younger one went to the river, but when he drew the water, it cried out: 'He has drawn me, he has drawn me.' He was much frightened and ran away, and as he ran, the forest laughed. He related what had occurred to his brother, who told him to spit as he was a coward. The elder one took the stomach of the ox himself, and went to the river, when the water called out as before: 'He has drawn me, he has drawn me.' He replied: 'Yes, I have drawn you on purpose,' and took the water back with him.

The younger brother was then sent to cut wood, but when he took hold of the tree, the firewood cried out: 'He has broken me, he has broken me.' Again much alarmed he returned to the slaughter-house, and told his brother that the firewood had ridiculed him. His brother did the same as on the other occasion: he called the younger warrior a coward, and told him to spit; he then took his sword, and went to cut the firewood. The firewood cried out when he cut it, but the warrior replied that he was cutting it on purpose, and took it back with him.

*539 On his arrival he told his brother to go and cut some skewers. When he cut them, however, the skewers cried out: 'He has cut us, he has cut us.' He left them and ran back to the kraal to tell his brother, who again called him a coward, and told him to spit, while he went himself to cut the skewers. The same thing happened as before. The skewers cried out on being cut, but the warrior told them he had done it on purpose, and returned with them to the slaughter-house.

The warriors then roasted some meat and had a meal, after which they went to sleep.

During the night a devil came and put out their fire. He then lit his eye, which resembled a fire, and lay down. Later on the elder warrior woke up his brother, and told him to make up the fire. The younger one got up and seized the devil's eye, thinking it was a brand. The devil thereupon swallowed him, and went away, while the elder warrior cried after him: 'Go now, but to-morrow I will look for you.'

At dawn he started off in pursuit, and when he found the devil, he noticed that he had nine heads and a very big toe.

The devil told the warrior to go away, and said he did not wish to hurt him as he was brave. The warrior refused, however, and told the devil he wanted to fight. The devil rushed at him, and tried to kick him, but the warrior caught the kick on his shield, and cut off one of his adversary's heads. The devil then fled, and the warrior called out to him that he would return on the morrow, after which he went back to the slaughter-house, and rested.

The next day he followed up the devil, and in the fight which ensued cut off another head. The devil ran away again, and the warrior told him that he would return the following morning to kill him.

When he came to the spot the next day, he found the devil very weak from losing two of his heads, and he easily dispatched him, after which he cut off the big toe. Every kind of animal came out from the toe, and last of all came the warrior's brother.

The two returned to their slaughter-house and rested for three days, at the end of which the younger warrior asked his brother to take him home, as he was afraid to remain there any longer.

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'L-åmon lo-'l-murrani o 'ng-anashera enyena.
The-news of-the-warrior and the-sisters his.

E-tii apa ol-páyian, n-e-ta-a
He-is-there formerly the-old-man, and-he-bears (or begets)
'n-gera uni, 'n-doiye are, o ol-ayioni obo.
the-children three, the-girls two, and the-boy one.

N-e-bulu-a 'n-gera, n-e-aku kituaa,
And-they-grow the-children, and-they-become big,
n-e-murat-á ol-ayioni, n-e-aku ol-murrani.
and-it-him-circumcised-is the-boy, and-he-becomes the-warrior.

Ore pe e-aku ol-murrani, n-e-eta
Now when he-becomes the-warrior, and-they-have
ol-páyian o 'l-tungana lenyena ol-aiduo o
the-old-man and the-people his the-quarrel with
'l-kulikae murrani, n-e-ari-yu n-e-ita 'n-gishu
the-other warriors, and-they-fear-will they-drive the-cattle
ewe en-kitet.
Into the-salt-lick.

N-e-mwuai-yu[1] 'n-gishu.
And-they-sicken-will the-cattle.

Ore pe e-dol ol-murrani a-jo e-mwuai
Now when he-sees the-warrior to-say (or that) they-are-sick
'n-gishu, n-e-jo: 'A-ita 'n-gishu ainei en-kitet.
the-cattle, and-he-says: 'I drive the-cattle my the-salt-lick.
Ten e-ye 'n-gishu ainei, n-a-ye ak'[2] nanu openy.'
If they-die the-cattle my, and-I-die also I myself.'

N-e-lo en-kitet, n-e-ita 'n-gishu enyena;
And-he-goes the-salt-lick, and-he-drives the-cattle his;
e-buk-are eng-anashe kitok.
he-is-together-with the-sister big.

Ore e-puku-a te-'ng-aji[3] e-menye, n-e-jo-ki
Now he-comes-out from-the-kraal of-his-father, and-he-says-to
eng-anashe kiti: 'Tin i-dol en-germa e-puku-a
the-sister small: 'If you-see the-smoke it-comes-out
te-'l-aare, in-yiolo a-jo a-sarian.'
from-the-water-place, know to-say (or that) I-am-safe.'

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[1] A-mwai-yu, to sicken, has a special form for the future.

[2] The last vowel of aké, also, is often dropped, especially before words commencing with a.

[3] When he was leaving the kraal.

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E-a-ta-ya en-lelia, n-e-shet-a
And he arrives thither the salt-lick, and he builds

ol-ale, n-e-ita-ki eng-aji, n-e-irura.
the thorn-hedge, and he puts out (or builds) the kraal, and he sleeps (himself).

Ore taiññoraye e-e-bore 'n-gishu, n-e-tan
Now morning and he herds the cattle, and she stays

eng-anashe ti-aji.
the sister in kraal.

E-neke aiña 'ng-olonghi pokin, n-e-lo a-ditin
And it becomes thus the days all, and he goes he

a-ditin 'n-gishu, n-e-tan eng-anashe ti-aji.
to herd the cattle, and she stays the sister in kraal.

Ore nabo-olong n-e-ponu 'l-muran, n-e-dol
Now one day and they come the warriors, and they see

en-dito openy, n-e-ar en-dito, n-e-puo.
the girl alone, and they woo the girl, and they go.

Ore pe e-shup-u-aye ol-moruai taipa,
Now when he returns thither himself the warrior evening,

n-e-dol l-oreet oo 'l-muran, n-e-ita
and he sees the foot-marks of the warriors, and did not

e-jo-ki toki eng-anashe.
he says to thing the sister.

E-e-tu taiññoraye 'n-gishu aulo,
And he drives morning the cattle grazing-ground,

n-e-lik-i n-e-shup-u-aye a-dasi-ai
and he does again and he returns thither himself to hide himself

te 'l-ale.
by the thorn-hedge.

E-a-ponu kul-are 'l-muran, n-e-ar
And they come these-two (or a second time) the warriors, and they woo

en-dito.
the girl.

Ore a-puo-i[*], n-e-ruk-u ol-moruai eng-anashe
Now they go, and he hears the warrior the sister

e-jo: "Wuo taipa. Pe a-lep ol-alashe
she says: "Come (ye) evening. When he milks the brother

---

[*] When the warriors are going.

lai en-gitedy kitok, a-a-rany. Wuo, en-do-rik-o-ki 539#
my the-cow big, and-I-sing. Come-(ye), (ye)-take-me
nanu o 'n-gishu.'
me and the-cattle.'

E-wua, n-e-ing'u-a ol-murrani
And-they-go, and-he-returns-himself the-warrior
en-e-tii 'n-gishu.
the-which (or where)-they-are-there the-cattle.

Ore pe e-ing'u-a-aya ol-murrani
Now when he-returns-hither-himself the-warrior
te 'n-doipo, n-e-shum in-eret-a
in-the-evening, and-he-places the-weapons
te 'n-e-e-taana, n-e-figua [illegible]
at-the-which-it-is-near, (or where) and-he-begins to-play-with-the-udder
en-gitedy kitok, n-e-niŋ eng-anashe e-rany,
the-cow big, and-he-hears the-sister she-sings,
n-e-pal [illegible], n-e-iŋody in-eret-a.
and-he-leaves-alone the-milking, and-he-seizes the-weapons.
E-e-ipuna-aki ol-[illegible] obo ol-ale,
And-he-jumps-at the-enemy one the-thorn-hedge,
n-e-ar ol-murrani.
and-he-him-kills the-warrior.

E-e-ipuna-aki 'l-[illegible] 'imyet, n-e-ye
And-they-him-jump-at the-enemies five, and-they-die
pôki, n-e-ipiri 'l-kulikae.
all, and-they-flee the-others.

Ore pe e-ideŋ e-te-ara, n-e-lo
Now when he-them-finishes to-kill, and-he-goes
ol-murrani e-gil-u-a 'l-kek, n-e-inok
the-warrior to-cut-hither the-firewood, and-he-lights
en-gima kitok, n-e-ik-ya 'l-[illegible] en-te-ar-a.
the-fire big, and-he-burn-makes the-corpses which-he-killed.

E-e-muraŋita 'siangikin e-'ng-aŋ in-gajijik,
And-they-plastering-are the-young-women of-the-kraal the-huts,
ore e-sha eng-ai, n-e-dol eng-anashe o-'l-murrani
lo it-rains the-rain, and-she-sees the-sister of-the-warrior
lili en-jerem[1] e-puk-u-a te 'l-are,
still the-smoke it-comes-out from-the-water-place,
n-e-jo: 'E-sedan ol-alashe lai.'
and-she-says: 'He-is-safe the-brother my.'

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[1] And the warrior's small sister saw the smoke.

[Facing p. 130]

Masai women carrying firewood.

Masai woman carrying a child.

[illegible]

Masai woman, showing necklace and 'surutya' ear-rings.

[illegible]

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N-e-ikilikwan 'l-ge-lyo ě-jo: 'Kaji i-ngo-ra
And-they-her-ask the-others they-say: 'How you-did

ne i-ta-yolo¹ a-jo e-mwian ol-alashe lino?'
that you-know to-say (or that) he-is-sick the-brother your?'

N-e-jo-ki: 'Aa-ti-aku apa ol-alashe
And-she-them-says-to: 'He-me-said-to formerly the-brother

lai: 'Tia i-dol en-gurma e-puku-a te-'l-are,
my: 'If you-see the-smoke it-comes-out from-the-water-place,

ta-yolo-a a-jo a-mwian.'
know to-say (or that) I-am-sick.'

Ore pe e-aku taisere, ne-e-ikuet-aki
Now when it-becomes morning, and-they-move-to

en-kilied 'l-tung'anak pokin, ne-e-rita 'n-gishu.
the-salt-lick the-people all, and-they-drive the-cattle.

N-e-lebi-a 'n-gishu.
And-they-remove the-cattle.

N-e-lim-a ol-muranni ore-e-e-lita-ua eng-anashe,
And-he-relates the-warrior the-that-she-did (or what) the-sister,

n-e-ingoru-aki menye ol-tung'ani e-iyam.
and-he-her-looks-for her-father the-man who-her-marries.

I-ta-dua, eitu e-ishor-i 'n-doiye apa
You-see, did-not it-them-given-is (or allowed) the-girls formerly

a-puo 'manyat oo-'l-muran; e-tone-i ake
they-go the-kraals of-the-warriors; they-sit only

too-'ng-ajijik oo-ngotonyo² ana ne-e-ta-ba-a
in-the-huts of-their-mothers until it-may-arrive

n-e-iyam-i, kake e-ishor-i taate
and-it-them-married-is, but it-them-given-is (or allowed) now

ti-amu n-e-ra lelo-ainei a-puo a-iguran,
because and-they-are those-ones they-go to-play,

a-rany, a-irura, a-rukunoto 'l-muran.
to-sing (or dance), to-sleep, to-be-together-with the-warriors.

THE STORY OF THE WARRIOR AND HIS SISTERS, OR WHY FREE LOVE IS PERMITTED AMONG THE MASAI

There once lived an old man who had two daughters and a son. In course of time the children grew up, and the boy became a warrior. War then broke out between the old man's people and a neighbouring

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[1] How did you know.

[2] The plural of ŋgotonye, the mother, is ŋgotonyo.

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tribe, with the result that the former feared to take their cattle to the salt-lick, as they were accustomed to do once or twice a month. The cattle suffered in consequence, and gave no milk.

When the old man's son saw that his cattle were falling ill, he made up his mind to take them to the salt-lick, and to die with them if necessary. His elder sister accompanied him, and as he was leaving the paternal roof, he told his younger sister that if she saw smoke issuing from the watering-place, she might know that he was safe.

On his arrival at the salt-lick he erected his kraal, and encircled it with a hedge of thorns. The next morning he took his cattle out to graze, leaving his sister to look after the kraal. For some days the enemy did not come near them, but one morning they suddenly appeared. The girl was alone at the time, and they made love to her, after which they departed.

On the warrior's return in the evening he noticed the footmarks, but said nothing to his sister. The next morning he drove his cattle out to graze as usual, and when he had taken them to a safe distance, he returned and hid himself near the kraal. The enemy came again and made love to the girl. When they were about to leave, the warrior heard his sister say to them: 'If you come this evening, I will sing when my brother milks the big cow. You can then take me away and the cattle too.'

The warrior went back to his cattle, and in the evening, when he had returned to the kraal, he placed his weapons in readiness, and pretended to milk the big cow. His sister at once commenced to sing, so he left the cow, and seized his weapons. Almost at the same time one of the enemy jumped over the thorn hedge only to be killed by the warrior. Five others met with the same fate, and the remainder fled. The warrior then sallied forth, and collected a lot of firewood with which he lit a fire and burnt the bodies.

It had been raining, and the women of the old man's kraal were repairing the damage done to their huts by plastering them with a mixture of cow-dung and clay. The warrior's younger sister was on the roof of the hut, and when she saw the smoke issuing from the salt-lick, she cried out: 'My brother is safe.' She was asked how she knew, and she told everybody what her brother had said to her when he left them.

The next morning all the people of the old man's kraal moved to the salt-lick, and their cattle speedily recovered. The warrior related what his sister had done, and her father sought out a man to marry her.

*539 Before this event it was not customary for the young girls to go to the warriors' kraals, and they remained at home till they were married; but when the story of the girl's treachery was known, it was considered safer to let them go, and sing, and dance, and live with the warriors. And this custom has been observed ever since.

En-atini o-Sae-Kidoŋgoi o 'n-gera.
The-story of-Sae-Kidongoi and the-children.

E-tii apa ol-moruo o-ata 'ngituak
He-is-there formerly the-old-man who-has the-wives

are, n-e-i-n-o eng-ae-ngituŋai 'n-gera are,
two, and-she-bears the-one (or other)-woman the-children two,

en-dito o ol-ayioni, n-e-ye ŋgutunye,
the-girl and the-boy, and-she-dies their-mother,

[illegible] menye o ŋgutunye,
and-they-them-leave-with their-father and their-mother,

n-e-ton-i ake.
and-they-exist (or sit) only.

[illegible] [illegible] [illegible] [illegible],
And-they-move the-people from-this-kraal which-they-stay,

n-e-ton-i 'n-gera, n-e-jo-ki ol-ayioni
and-they-remain (or sit) the-children, and-he-says-to the-boy

eng-anashe enye: "[illegible] [illegible] [illegible]
the-sister his: "Let-us-stay that-they-go the-people

pe [illegible] 'n-daiki [illegible]
so-that we-both-gather (or search) the-foods in-those-huts

[illegible]"
which-moved-from-here-here."

Ore [illegible] [illegible], n-e-puo [illegible]
Now when it-becomes day, and-they-go to-follow

[illegible].
the-people.

Ore e-puo, n-e-dol [illegible] [illegible]
Now they-go, and-they-see the-path of-the-cattle

[illegible] [illegible] Sae-Kidoŋgoi, [illegible]
of-the-devil who-called-is Sae-Kidongoi, and-they-it-follow

[illegible] [illegible] [illegible] [illegible] [illegible].
they-say the-path of-the-cattle of-the-kraal their.

N-e-ba-iki eng-aji o-'l-ginon, n-e-ijing aji
And-they-reach the-kraal of-the-devil, and-they-enter hut

m-e-tii en-ginon, e-shomo e-itita 'n-gishu
not-he-is-there the-devil, he-has-gone to-herd the-cattle

ennena.
his.

N-e-ton-i pokirora, n-e-or eng-aji
And-they-sit-down both, and-they-sweep the-hut

o-'l-ginon, n-e-idip, n-e-ita-y-u kule,
of-the-devil, and-they-it-finish, and-they-put-out-thither-self milk,

n-e-ok.
and-they-drink.

Ore te-'n-doipe n-e-porton 'n-gishu,
Now in-the-evening and-they-come the-cattle,

n-e-iuad-usi 'n-gera ti-atwa e-aji,
and-they-hide-themselves the-children inside the-hut,

n-e-lotu en-ginon, n-e-ilgur-ua eng-aji,
and-he-comes the-devil, and-he-looks-thither (or regards) the-hut,

n-e-ayur-aki e-to-or-aki, n-e-jo i-'lguruai
and-he-it-finds it-swept-has-been, and-he-says look-thither

kule*, n-e-ayur-aki e-to-ok-aki, n-e-iaiki,
milk, and-he-finds they-drunk-have-been, and-he-weeps,

n-e-jo: 'Oh! Iltoimitiga le-'n-gaji
and-he-says: 'Oh! the-corpses (or spirits) of-the-hut (or family)

e-pikyo lo-iko-ua 'aji? Ae-yeek-i
of-mother which-me-done-have thus? It-me-pass-in-the-morning-is

en-gor kewan.'
to-be-hanged (or strangled) myself.'

N-e-gir-a nkaje 'n-gera ti-atwa e-aji,
And-they-silent-are they the-children inside the-hut,

n-e-isy-shiba en-ginon, n-e-lo a-ing 'n-gishu,
and-he-arises the-devil, and-he-goes to-milk the-cows,

n-e-jo ol-ayioni: 'A-lo a-purr-u kule pe
and-he-says the-boy: 'I-go to-steal-thither milk so-that

ki-ok.'
we-drink.'

N-e-jo-ki eng-anashe: 'Ta-pal-a ana
And-she-him-says-to the-sister: 'Leave-(it)-alone for

e-ayu 'ponk en-ginon.'
he-us-eats us the-devil.'

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* And when he looks at the milk.

1: Hollis G-5 (ca. 1894-1904) 1905
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N-é-jo [illegible]: 'A-lo.'
And he says the boy: 'I go.'

N-e-lo, [illegible] e-mala, [illegible]
And he goes, and he picks up hither the gourd, and he drinks

o [illegible], [illegible] e-mala.
with the sister, and he puts down the gourd.

[illegible] [illegible], [illegible], [illegible]
And he comes the devil, and he climbs thither, and he finds

[illegible] kulè, n-é-jo: '[illegible]
not they are there milks, and he says: 'The corpses (or spirits)

[illegible] [illegible] [illegible] kulè!
of the hut (or family) of mother which have drunk milks!

A-puok [illegible] kewan.'
I go in the morning to hang (or strangle) myself.'

N-e-lo, [illegible] [illegible] [illegible],
And he goes, and he puts in the calves the shed (or hedge),

[illegible] aji, [illegible] [illegible].
and he comes hut, and he lights the fire.

Oo [illegible] [illegible] [illegible] [illegible] [illegible]
Now he it lights it be there the tail outside the hut he

[illegible] [illegible].
it be long very.

Oo [illegible], [illegible] [illegible] [illegible].
Now he it lights, and it is the back it it lights thither to

[illegible] [illegible] [illegible] [illegible].*
and he says see the boy the that (or what) he does.

[illegible].
and he laughs.

N-é-jo [illegible]: '[illegible] [illegible]
And he says the devil: 'The corpses (or spirits) of the hut (or family)

[illegible] [illegible]?'
of mother which me laugh at ?'

[illegible].
And he sleeps (himself).

Oo [illegible] [illegible] [illegible].
Now morning and he put out hither(?) till the strip of hide.

[illegible] kewan, n-e-ta.
and he hangs himself, and he dies.

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* And when the boy saw what he is doing.

1:Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

N-e-lo ol-ayioni, n-e-dung-o ol-kidongoi*, 539
And he goes the boy, and he cuts hither the tail,

n-e-rik 'n-gishu.
and he drives the cattle.

Ore e-puo te 'ng-oitoi†, n-e-rumy-are
Now they go on the road, and they meet together with

'l-ng'ojinin.
the hyaenas.

N-e-jo-ki 'l-ng'ojinin ol-ayioni: "E-nen-a 'lgoo
And they say to the hyaenas the boy: "I the of whom (or whose)

ne-aishoru?"
the caravan?"

N-e-jo ol-ayioni: "Ena-e-Sae-Kidongoi."
And he says the boy: "The of Sae-Kidongoi."

N-e-jo 'l-ng'ojinin: "Ö[illegible] [illegible]
And they say the hyaenas: "How far (or since) it him feared in

raki‡ Sae-Kidongoi, tini ki-[illegible] te 'ne,
always Sae-Kidongoi, if we run away from here,

[illegible] [illegible]?"
(he) he strikes us?"

N-e-jo-ki ol-ayioni: "[illegible] [illegible], [illegible]
And he then says to the boy: "Not he ye beats ye, for

[illegible] [illegible] [illegible] ol-[illegible] [illegible] 'n-gishu
peace that dust which is there the back of the cattle

ol-kidongoi [illegible], [illegible] [illegible] [illegible]
the tail his, may it become if ye run

'ng-olong ong'uan [illegible]."
the days four and ye escape."

N-e-puo 'l-ng'ojinin, [illegible] ol-ayioni
And they go the hyaenas, and he beats the boy

'n-gishu [illegible] [illegible] [illegible] [illegible]
the cattle to make follow the path of the caravan formerly

[illegible] [illegible].
of the kraal theirs.

Ore p' [illegible] [illegible], [illegible] 'l-[illegible],
Now when they along the road, and they come the lions,

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* And he cuts off the tail and takes it away with him.
† While they're proceeding on the road.
‡ Raki is often pronounced taki.

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n-ê-jo: "[illegible] [illegible]
and they say: "The-of-whom (or whose) those cattle

[illegible] [illegible]."
which are there here."

N-ê-jo ol-ayioni: "[illegible] [illegible] [illegible]
And he says the boy: "(Ye) not (them) for not they be

ol-[illegible], [illegible] [illegible] [illegible] [illegible]."
the owner, and ye leave always the boasting."

N-ê-jo 'l-ñgatunyo: "[illegible] [illegible]
And they say the lions: "What said (or why) we leave

[illegible]? [illegible] [illegible] [illegible] [illegible]
the boasting? It is there always the thing which we continue

'[illegible] [illegible] [illegible]?"
us except the Kidongoi?"

N-ê-jo-ki ol-ayioni: "[illegible] [illegible] [illegible]
And he them says to the boy: "And ye find us

[illegible] [illegible]?"
the of the Kidongoi those cattle?"

N-ê-jo 'l-ñgatunyo: "[illegible] [illegible]?"
And they say the lions: "Where he?"

N-ê-jo-ki ol-ayioni: "[illegible]."
And he them says to the boy: "He always (himself)."

N-ê-jo-ki 'l-ñgatunyo: "[illegible]
And they him say to the lions: "Make see (him) (or show)

'[illegible]."
us."

N-ê-lo ol-ayioni, [illegible] ol-ashe
And he goes the boy, and he fastens to the calf

ol-kidoñgoi [illegible] [illegible], [illegible]
the tail which he took hither all this [illegible], and it always

ol-ashe [illegible], [illegible]
the calf at the which (or where) it is far, and it is there

ol-kidoñgoi [illegible], [illegible] ol-ayioni
the tail the which (or where) it is far, and he calls the boy

'l-ñgatunyo, n-ê-jo-ki: "[illegible] [illegible]
the lions, and he them says to: "Come (ye) now,

[illegible] [illegible] [illegible]."
that I ye make see (or show) ye the Kidongoi."

N-ê-ewa ol-ñgatuny obo, [illegible] ol-kidoñgoi.
And he comes the lion one, and he sees the tail.

I: [illegible] G-5 (ca. 1894-1904) [illegible]
FL12 [illegible] FL12

Plate [illegible]

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[illegible]

[illegible]
[Vol. [illegible], p. 127]

n-e-ipiri amu e-iyolo taki [illegible],
and-he-runs-away for he-knows always the-which-it-is-like,
(or what)

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n-e-osij' il-kulikae, n-e-puo.
and-they-him-follow the-others, and-they-go.

N-e-puok ol-ayioni a-rik 'n-gishu
And-he-goes-in-the-morning the-boy to-drive the-cattle

n-e-lin-ki eng-ang enye, n-e-ar
and-he-puts-out-to (or builds) the-kraal his, and-he-kills

menye o eng-aini e-ngotonye;
his-father and the-co-wife-of-his-mother (or step-mother);

n-e-lim-oki in-gishu 'n-kaitin pokirorn.
and-he-makes-stay (or mixes) the-cattle the-herds both.

N-e-namut-i o eng-anashe, n-e-iyam-lake,
And-it-him-circumcised-is with the-sister, and-he-marries,

n-e-iyam-i oli eng-anashe, n-e-tiaei
and-it-her-married-is also the-sister, and-they-stay

te 'ng-ajijie enye.
in-the-huts their.

THE STORY OF THE DEVIL CALLED SAE-KIDONGOI[1] AND THE CHILDREN.

There was once upon a time an old man who had two wives. One of his wives gave birth to a son and a daughter, and then died, leaving her little children to be looked after by their step-mother. But both their step-mother and their father disliked them and treated them badly.

One day the inhabitants of the kraal moved with their cattle to another grazing ground. The two children, however, remained behind in the deserted huts to see if they could pick up any food which might have been left there. They stayed all night, and started off the next morning to follow the cattle trail. But on the road they crossed another trail, that of the devil called Sae-Kidongoi, and they followed this one by mistake, arriving eventually at the devil's kraal. He was out at the time herding his cattle, so the children set to work to sweep out his hut, and then drank his milk.

In the evening when the cattle returned to the kraal, the children hid themselves in the devil's bed, i.e. they covered themselves with

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[1] The devil called The tail of small beads.

539 the grass which had been thrown in the corner of the hut. When the devil arrived, and saw that the place had been swept clean, and his milk drunk, he wept, and said, 'Ah! Have the spirits of my mother's hut visited me? I will hang myself to-morrow morning.'

The children remained silent in the bed while the devil was talking; but when he went to milk his cows, the boy got up and said: 'I must go and get some milk.' His sister tried to dissuade him, and reminded him that if the devil saw him he would eat them both. He went, nevertheless, and when the devil left his cows for a few minutes, the boy seized a gourd, and brought it into the hut, where he emptied it with his sister, after which he put it back in the place where he had found it. On the devil's return, he said: 'Ah! Have the spirits of my mother's hut come to drink my milk? I will hang myself to-morrow morning.'

Having put the calves in their shed, the devil entered the hut, and lit a fire at the entrance. His tail was so long that he was unable to put it in the hut, so he left it outside, and fanned the fire with it, and blew the sparks into a flame with his back. When the boy saw what the devil was doing, he laughed, and the devil said: 'Ah! the spirits of my mother's hut are laughing at me.'

The next morning, the devil fastened a cord round his neck, and hanged himself. When he was dead, the boy cut off the long tail, and took it away with him. The children then started off to retrace their steps of the day before, driving the devil's cattle before them.

They had not gone far before they met a number of hyenas who asked the boy whose caravan he was travelling with. On hearing that it was Sae-Kidongoi's, they were much alarmed, and asked whether the devil would overtake them if they were to run away. The boy told them that if they were to run for four days they would escape, but to show that the devil was not far off, he pointed to some dust which was rising up behind the cattle, and told them that that was Sae-Kidongoi's tail. The hyenas at once fled, and the children pursued their way without further molestation.

When they stopped for the night, they were visited by some lions who asked them whom the cattle belonged to. The boy answered: 'They belong to nobody, you had better eat them; but if you do, you will never boast again.'

The lions were surprised at this reply, and said: 'Why should we never boast again? Is there anything that we fear except Sae-Kidongoi?'

The boy then asked them: "Don't you believe these cattle are Sae-Kidongoi's?"

The lions were incredulous, and told him to show them the devil. The boy replied: 'He is asleep.' But he went to where a calf was lying, and tied one end of the devil's tail to it. The tail was so long that when one stood at the other end it was impossible to see that it had been fastened to the calf. The boy then returned to the lions and called them. One of them went with him, but when he saw Sae-Kidongoi's tail he fled and the others followed him.

The next morning the boy followed the cattle trail until he reached his father's kraal. He made his own kraal, and then went and killed his father and step-mother, after which he combined and kept the two herds.

Both he and his sister became adults, when certain ceremonies were performed. They then married and lived happily ever afterwards.

En-atini o-'l-murran o 'l-doroi[1].
The-story of-the-warriors and the-monkeys.

E-tii apa 'l-murran [illegible]
They-are-there formerly the-warriors who-wish-will
[illegible] en-jore, [illegible] [illegible][2]
and-they-go the-raid (or war), and-they-begin to-go
[illegible] o-'l-oiboni.
the-kraal of-the-medicine-man.

E-a-je-ki ol-oiboni: "Ore [illegible]
And-he-them-says-to the-medicine-man: "If ye-go
en-jore, ore [illegible] 'l-doroi, [illegible]
the-raid, and ye-see the-monkeys, (ye)-not-(them)-kill,
[illegible] [illegible] en-jore."
for it-returns-itself the-war."

E-a-tii ol-murrani [illegible], [illegible]
And-he-is-there the-warrior coward, and-he-wish-will
slays [illegible] en-jore.
he and-it-returns-itself the-war.

E-a-puo.
And-they-go.

Ore pe [illegible] en-[illegible] [illegible],
Now when they-reach the-middle of-the-road,
[illegible] 'l-doroi.
and-they-see the-monkeys.

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[1] Cercopithecus Griseo-viridis.

[2] And they first of all go.

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E-tejo 'lmurran: "L-ojo, 'n-[illegible]
And they say the warriors: "The friends, the [illegible] monkeys

kuna ena-tii-jo ol-oiboni, "M-mi-ar!"*
those which he said the medicine-man, "(Ye) not (them) kill."'

E-e-isho ile-murrani torroni, e-e-[illegible]
And he gives (or does this) this warrior coward, and he stays

te-kurum pe e-tum e-[illegible] nda-dorei.
behind so that he gets to kill those monkeys.

E-ejo-ki 'l-kulikae: "L-ioo, [illegible]
And they him say to the others: "The friend, we only

mi-ar in-dorei ena-tii-jo ol-oiboni,
do not kill the monkeys which he said the medicine-man,

"E-mi-ar."'
"(Ye) not (them) kill."'

E-ejo-ki 'l-kulikae lde-torroni: "[illegible]
And he them says to the others that coward: "Do thou

a-ar, en-[illegible] [illegible] a-[illegible]"
I them kill, the [illegible] which has for him become I prepare."

Ore pe e-[illegible] 'l-kulikae,
Now when they him pass thither the others,

e-e-[illegible], pe e-lo a-ar nda-dorei.
and he returns himself, so that he goes to kill those monkeys.

E-e-mwei en-doro nabo.
And it is ill the monkey one.

Ore pe e-[illegible] ol-murrani ldia
Now when it sees hither the warrior that one

na-mwei*, e-e-[illegible], e-e-[illegible] ldia
which is ill, and it [illegible] becomes, and it runs away that one

na-mme-mwei.
which not is ill.

E-ar ile-torroni ldia-doro na-mwei.
And he it kills that coward that monkey which is ill.

E-e-lo a-[illegible] 'l-kulikae, e-ejo-ki-ni
And he goes to meet the others, and it said to-h

ol-torroni: "I-ta-ar-a 'n-dorei?"
the coward: "You killed the monkeys?"

E-ejo: "[illegible]"
And he says: "No."

* When that one which is ill saw the warrior coming towards him.

N-e-ásho ldyo-doro na-kwet-a, n-e-litu
And-it-gives (or does this) that-monkey which-ran, and-it-comes
a-ligor-on ang-an, n-e-nyor-iki e-tua.
to-look-thither (or regard) the-other, and-it-it-finds it-is-dead.

N-e-ishir, n-e-jo: 'En-o-yéy'-ai[1]! Aa-ti-aka
And-it-weeps, and-it-says: 'The-of-mother-my! I-you-said-to
dan, "I'-ty-a, nan-ya." Ii-jo ake 'ya,
a-short-while-ago, "Arise, let-us-go." And-you-say only yes,
"M-a-idim-ari." N-e-litu ol-kitok-tilet,
"Not-I-am-able-myself-thither." And-he-comes the-big-eared-one,
ai-ki-sah en-dommon, n-i-á
and-he-you-strikes the-crown-of-the-head, and-you-die
te-lene. Oh! en-o-yéy'-ai[1]!'
in-this (place). Oh! the-of-mother-my!'

N-e-puo 'l-muran, n-e-be-ya ldyo-kop.
And-they-go the-warriors, and-they-arrive-thither that-country.
Ore e-puo[2], n-e-tum ol-meeki ô-tii
Now they-go, and-they-get (or see) the-native who-is-there
en-dorata[3] o-soit e-rush-ita 'n-gíryinjaria p
the-root the-stone he-trapping-is the-hyrax so-that
e-inos.
he-them-eats.

N-e-idyu-ki-ne 'l-muran, n-e-sady
And-they-him-creep-to the-warriors, and-they-him-throw (or strike)
te 'l-buna, n-e-jo ol-meeki: 'Ainyô kullo-sijdiga
with-the-club, and-he-says the-native: 'What these-flies
ke-ony!'
which-me-bite!'

N-e-itu-ki, n-e-sady lkae-murani,
And-they-do-again, and-he-him-throws (or strikes) another-warrior,
n-e-jo: 'Á-inos adâ 'l-sidigo a-ituá!'
and-he-says: 'They-me-eat afterwards the-flies to-finish!'

N-e-jo i-'ligor-a boron[4], n-e-nyor-iki e-a
And-he-says look-hither behind, and-he-them-finds to-be
'l-oitipaah o-ar-ita.
the-men who-him-striking-are.

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[1] The son or the daughter of my mother, i.e. my brother or sister.
[2] While they are going.
[3] Who has taken root by the stone, i.e. who is underneath or behind the stone.
[4] And when he looks behind him.

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N-e-ipiri-ēki, n-ē-ar en-jore pökin,
And-he-them-jumps-at, and-he-strikes the-war (or raid) all,

n-e-mir too-'ng-aik.
and-he-them-conquers with-the-hands.

N-e-iyölöu-a 'l-muran aa-jo e-ta-ar-a
And-they-know-will the-warriors to-say (or that) he-has-killed

ol-turwai 'n-apa-dorai naa-tē-jo ol-oiboni,
the-coward the-former-monkeys which-he-said the-medicine-man,

'E-mi-ar.'
'(Ye)-not-(them)-kill.'

N-ē-ar-i ai ninye te-inna.
And-it-him-killed-is also him in-this-(place).

THE STORY OF THE WARRIORS AND THE MONKEYS

Some warriors once wished to go and raid, so they consulted a medicine-man before starting, and were told that if they killed any monkeys on the road, the expedition would prove a failure.

One of the warriors was a coward, and when he heard what had been predicted, he made up his mind if a chance presented itself to kill a monkey.

On the road the warriors saw two monkeys and called one another's attention to them. The coward also saw them, and stayed behind on the pretext of having broken his sandal. He waited until his companions had passed on, and then killed one of the monkeys which being ill was unable to run away. He afterwards rejoined the other warriors, and they continued their journey.

In the meantime the monkey which had escaped returned to its dead comrade and lamented its loss. 'O! my brother,' it said, 'I tried to persuade you to run away, and you said you were not able. Then the cursed one came and killed you. O! my brother.'

When the warriors reached the country they intended to attack, they saw one of the inhabitants sitting under a stone trapping rock-rabbits. They crept up to him and threw a club at him. Although the club hit its mark, the man only complained of the flies that bit him. Another club was thrown with a like result. The man then turned round, and seeing the warriors, sprang at them, and although unarmed put them to flight.

The warriors at once knew that the coward had killed the monkey contrary to the medicine-man's advice, and they put him to death on the spot.

KONYEK AND HIS FATHER

'L-omon le-Konyek oo Menye-Konyek.
The-news of-Konyek and the-father-(of)-Konyek.

E-iwal-aka [1], n-e-tii e-singolio kitok,
It-is-entered-into, and-it-is-there the-dance big,
n-e-puo 'l-murran oo 'n-doiye, n-e-rany
and-they-go the-warriors and the-girls, and-they-dance (or sing or play)
te naleng.
well very.

Ore p' e-aku teipa, n-e-ur-i
Now when it-becomes evening, and-it-them-divided-is
'n-doiye.
the-girls.

N-e-tii ol-murrani sidai naleng, n-e-tum
And-he-is-there the-warrior handsome very, and-he-gets
in-doiye uni, n-e-ne 'ng-anashera pokirrani.
the-girls three, and-they-are the-sisters all-three.

N-e-jo-ki ol-murrani 'n-doiye: 'K-aji ki-puo
And-he-says-to the-warrior the-girls: 'Where we-go
a-irura?'
to-sleep?'

N-é-jo 'n-doiye: 'Mas-pu eng-ang inyi.'
And-they-say the-girls: 'Let-us-go the-kraal your.'

N-é-jo ol-murrani: 'E-lakwa eng-ang ang.'
And-he-says the-warrior: 'It-is-far the-kraal our.'

N-é-jo 'n-doiye: 'Iana na-lakwa aidie
And-they-say the-girls: 'This which-is-far afterwards
ki-puo [2].'
we-go.'

Ones, n-e-puo.
Well, and-they-go.

Ore p' e-aku e-ba-iki eng-ang, n-é-jo
Now when it-becomes they-reach the-kraal, and-they-say
'n-doiye: 'K-ainyô idya na-ibor ti-ale
the-girls: 'What that which-is-white in-neighbourhood
eng-ang inyi?'
the-kraal your?'

---

[1] This is a common way of commencing a story, and is perhaps equivalent to Once upon a time.

[2] We will go to this kraal which is far away.

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N-é-je ol-murrani: 'N-dare aisul.'
And-he-says the-warrior: 'The-flocks up.'

N-é-je en-da-ba-iki¹, n-e-nyor-iki e-e
And-they-say couch, and-they-them-find he-is

'l-oik lon-'l-torrgenak ne-inos-a ol-murrani, amu
the-bones of-the-men whom-he-eaten-has the-warrior, for

en-gukun olle-murrani, kake e-imel-ojyo ol-kidolgai
the-devil this-warrior, but he-hidden-has-thither the-tail

lenye te-'l-kila, pe m-e-dol ol-orere.
his in-the-garment, and not-they-it-see the-people.

Ore pe e-ba-ya 'ng, n-e-jing aji.
Now when they-arrive-thither kraal, and-they-enter hut,

n-e-nyor-iki m-e-tii toki, amu e-inos-a
and-they-it-find not-it-is-there thing, for he-eaten-has

ape lenn-kukun lgotonye, n-e-nang-aki 'l-oik
formerly this-devil his-mother, and-they-thrown-are the-bones

atwa 'ndiaata e-'rua.
into the-mattress (or bundles-of-grass) of-the-bed.

N-e-puřig ninye en-dyanani, n-e-ilig-u-a
And-he-goes-out he the-demon, and-he-leaves-thither

'n-doiye ti-aji.
the-girls in-hut.

N-e-iko lelwe-oik are-tii atwa
And-they-give (or do-this) those-bones which-are-there in

'ndiaata, n-e-ji-ki 'n-doiye: 'Ee-ghera, ainyo
the-quiltroes, and-they-say-to the-girls: 'O-the-children, who

ne-te-ylk-u-o 'ndae?'
who-ye-brought-hither ye?'

N-é-je 'n-doiye: 'Ol-murrani ó-te-ylk-u-o
And-they-say the-girls: 'The-warrior who-us-brought-hither

'yook.'
us.'

N-é-je 'l-oik: 'En-da-bol-u 'ndiaata,
And-they-say the-bones: '(Ye-)open-hither (or Uncover) the-mattress,

pe ki-'lgur-ua.'
and ye-me-look-thither (or regard).'

N-e-ilgur-ua 'n-doiye, n-e-nyor-iki
And-they-them-look-thither (or regard) the-girls, and-they-them-find

---

¹ When they arrive there.

1: Hollis G-5 (ca. 1894-1904) 1905
FL.12 Masai FL.12

KONYEK AND HIS FATHER

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o-o 'l-oik [illegible], o-o-jo-ki 'n-doiye
to-be the-lions which-speak, and-they-them-say-to the-girls:
'Aiyo? ai-ki-nyo-ua 'nji?'
'What which-do-you-did thus?'

N-e-jo 'l-oik: 'A-ta [illegible] [illegible]
And-they-say the-lions: 'I-am formerly his-mother
ol-murrani [illegible] 'ndine, n-e-ake
the-warrior who-ye-brought-hither ye, and-he-becomes
[illegible] [illegible].'
the-lion which-she-eats.'

N-e-jo-ki 'n-doiye 'l-oik: 'E-nji [illegible] [illegible]?'
And-they-say-to the-girls the-lions: 'What now we-do?'

N-e-jo-ki 'l-oik: '[illegible].
And-they-them-say-to the-lions: '(Ye)-give (or do-this).
Tee [illegible] 'ndine ol-kerr, amu [illegible],
When ye-ye-taken-to ye the-sheep, for he-it-brings,
[illegible] eng-aji [illegible] ye [illegible],
and-he-shuts the-hut very so-that not-ye-go.
[illegible] [illegible] [illegible] [illegible] [illegible]
and-he-goes he to-sit in-outside-the-hut in-neighbourhood
[illegible], [illegible] [illegible] eng-aji, [illegible]
outside-hut (or there), (ye)-strike ye the-hut, (ye)-put-out-hither

[illegible] [illegible]. Tee [illegible] [illegible],
the-hole-in-the-wall which-ye-pass. If he-ye-asks ye,
"Aiyo? [illegible]?" [illegible], "[illegible] o-'l-kerr."'
"What ye-strike?" (ye)-say, "The-head of-the-sheep."'

N-e-ake [illegible] 'l-oik, n-e-[illegible]
And-it-happens the-which-they-said (or what) the-lions, and-they-strike
'n-doiye eng-aji, [illegible]
the-girls the-hut, and-they-put-out-hither-well
[illegible] [illegible], n-e-puo.
the-hole-in-the-wall which-they-pass, and-they-go.

Ore ye [illegible] eng-oitoi, [illegible] en-dito
Now when they-reach the-road, and-she-says the-girl
nabo: '[illegible] [illegible] [illegible].'
one: 'I-have-left-behind the-beads my.'

N-e-jo-ki 'n-gulye: 'Inno [illegible],
And-they-her-say-to the-others: 'Go bring-(them),
[illegible] iye.'
we-you-await you.'

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[illegible]
And she goes.

Ore pe [illegible] [illegible] [illegible]
Now when she reaches [illegible], and she meets together with

[illegible]
the warriors.

[illegible] [illegible] [illegible] [illegible]
And he her says to the warriors: "I you ask or

[illegible] [illegible]
I you make become the wife?"

[illegible] [illegible] [illegible] [illegible]
And she him says to the girl: "Thanks (or Thanks), and you see me

[illegible] [illegible]
make become me the wife."

[illegible] [illegible] [illegible] [illegible]
Well, and he her makes become the wife, and they stay

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
the days many, and she bears the woman the child, but

[illegible] [illegible] Kenyak.
the boy, and he called is Kenyak.

Ore [illegible] [illegible] [illegible]
Now from this day which he born on was, and he accompanies

[illegible] [illegible] [illegible] [illegible]
his father the forest to go to look [illegible] (or search)

[illegible] [illegible]
the men whom they eat.

Ore [illegible] [illegible] [illegible] [illegible]
Now they eat they the men, and they take to

[illegible] [illegible] [illegible] [illegible] [illegible]
the woman the flesh which she eats and the cow

[illegible]
which she milks.

[illegible] [illegible] [illegible] [illegible] [illegible]
And she comes the day one the sister of the woman

[illegible] [illegible] [illegible] [illegible]
which he has this warrior to greet the sister.

[illegible] [illegible]
And they sit down, and they converse.

Ore [illegible] [illegible] [illegible] [illegible]
Now when they it finish, and she her says to the sister:

'E-lepu, [illegible], amu [illegible] [illegible]
'Arise, go, for it-has-arrived-hither the-time

[illegible] Konyek o menye.'
which-they-come-at Konyek and his-father.'

Ore e-lo, n-e-jo-ki eng-anashe: 'Te i-lo
Now she-goes, and-she-her-says-to the-sister: 'If you-go

[illegible] [illegible] eng-ai te-'ng-oitoi, [illegible]
and if-you-meet the-rain on-the-road, and-not-you-go

[illegible] te-'l-chani [illegible] [illegible] [illegible],
to-get-shelter from-the-tree which-is-there the-middle of-plain,

amu [illegible] [illegible] e-purisa Konyek o menye
for it always they-come Konyek and his-father

[illegible][1] [illegible] [illegible] [illegible].'
to-sit-down-at when they-come-from (or leave-thither) the-forest.'

N-e-ita [illegible] eng-anashe, n-e-lo,
And-did-not she-listen the-sister, and-she-goes,

n-e-[illegible] eng-ai te-'ng-oitoi, n-e-[illegible] ol-chani,
and-she-meets the-rain on-the-road, and-she-runs-to the-tree,

n-e-[illegible][2] 'ajere [illegible], n-e-[illegible].
and-she-knew-will that the-[illegible], and-she-it-climbs-into.

N-e-[illegible] eng-ai kitok [illegible], n-e-purisa Konyek
And-it-rains the-rain big very, and-they-come Konyek

o menye, n-e-[illegible] te-'l-chani.
and his-father, and-they-get-shelter from-the-tree.

N-e-[illegible] en-gitok, n-e-[illegible],
And-she-fears the-woman, and-she-trembles (herself),

n-e-[illegible] '[illegible]'[3].

N-e-[illegible] Konyek [illegible], n-e-jo-ki
And-he-glances-upwards Konyek upwards, and-he-says-to

menye: 'K-aji taata e-[illegible] [illegible]?'
his-father: 'What to-day it-is-like this-tree?'

N-e-jo-ki menye: 'Ainyo?'
And-he-him-says-to his-father: 'What?'

N-e-jo-ki: 'Ama-i-jo [illegible] [illegible]?
And-he-him-says-to: 'If-you-say (or Why) ? it-looks this-tree?

---

[1] For they always come and sit down there.

[2] A-iyiolo-u, to know, has a special form for the future.

[3] Incipit mingere guttatim.

#539

Ne-me-eta tukul 'ng-olong'i pokin.'
And-not-it-lacks always the-days all.'

Ne-a-jo-ki menye: 'Eng-ai kitok taata.'
And-he-him-says-to his-father: 'The-rain big to-day.'

Ne-a-jo Konyek: '[illegible] en-gitinga ai.'
And-he-says Konyek: 'That-there the-animal my.'

Ne-a-jo-ki menye: 'E-ata [illegible] ala
And-he-says-to his-father: 'I-Did-not a-short-while-ago say
aa-li-ki?'
I-you-tell?'

Ne-i-ba-dit-a-ai en-gitok, n-e-[illegible]
And-it-made-to-descend-hither-to the-woman, and-it-her-broke-to
eng-osheke, n-e-ba-y-a-ai 'n-gera
the-belly, and-it-put-out-hither-will-be the-children
are.
two.

Ne-a-jo-ki Konyek menye: 'A-[illegible]-ki [illegible]
And-he-says-to Konyek his-father: 'I-take-to mother
[illegible] [illegible] na-pej-ishi.'
these-kidneys so-that she-me-roasts-for.'

Ore pe e-[illegible] eng-ai, n-e-puo.
Now when it-comes-raising-itself? the-rain, and-they-go.

Ne-a-'ya-ki Konyek Ngotonye, n-e-jo-ki
And-he-them-takes-to Konyek his-mother, and-he-her-says-to:
'Yeyo, ta-pej-ishiki 'l-[illegible] lainei.'
'Mother, roast-for-me the-kidneys my.'

N-e-[illegible] Ngotonye a-jo: 'Eng-anashe
And-she-knew-well his-mother to-say (or that): 'The-sister
ai e-[illegible]-aki te-'l-[illegible].'
my it-her-and-has-been by-the-tree.'

N-e-duu-a[1] [illegible], n-e-[illegible]
And-she-picks-up-hither those-children, and-she-them-puts
atwa e-[illegible], n-e-[illegible].
in the-hole-in-the-ground, and-she-them-hides-thither.

N-e-lo a-ar in-[illegible] are, n-e-pej.
And-she-goes to-kill the-rats two, and-she-them-roasts.

N-e-lotu Konyek, n-e-jo: 'Yeyo, [illegible]
And-he-comes Konyek, and-he-says: 'Mother, bring

---

[1] And she picks up and takes away with her.

539a

'Lairukoj kidoni. Ta-duno-o too-'lahio
the-kidneys my. Pick-(them)-up-hither from-the-ashes
le-'n-gima.'
of-the-fire.'

E-a-duno-o [illegible] [illegible], e-a-inos.
And-he-picks-up-hither himself the-cake, and-he-them-eats.

E-a-jo: 'Amu-i-jo kutiti 'Lairukoj kidoni?'
And-he-says: 'If-you-say (or Why) small the-kidneys my?'

E-a-jo-ki ngoto-Konyek menye-Konyek:
And-she-says-to the-mother-(of)-Konyek the-father-(of)-Konyek:

'E-a-inos taki nanu 'L-ol-puresh [illegible]?'
'I I-eat always I the-man where-you-are?'

E-a-jo-ki menye-Konyek: 'Aiyeh,
And-he-her-says-to the-father-(of)-Konyek: 'What,
en-gitok ai?'
the-wife my?'

E-a-jo-ki: 'E-im-jo Konyek kutiti 'Lairukoj
And-she-him-says-to: 'He-said Konyek small the-kidneys
lenyena.'
his.'

E-a-jo-ki: 'Ta-gir-aye, iye, en-gitok ai.
And-he-her-says-to: 'Silence yourself, you, the-wife my.
E-iny-iaka Konyek.'
He-lies Konyek.'

Oaas, e-a-isiti e-ngoroyiai inkera-lera or
Well, and-she-feeds the-woman those-children until
te-a-lo-a kitua.
they-may-become big.

Ore p e-ajulie-a a-jo e-lo-a
Now when she-knew-well to-say (or that) they-have-become
'Layok kituak, e-a-jo-ki e-ngoroyiai ol-moruo:
the-boys big, and-she-says-to the-woman the-husband:

'Ol-[illegible] lai, [illegible] [illegible] nanu
'The-male my, how-far (or since) and-I-eat I
'L-ol-puresh, [illegible], [illegible] en-gitok [illegible]
the-man, go, look-for-me the-ox which-I-slaughter
p [illegible] ai nanu.'
so-that I-eat also I.'

E-a-jo Konyek: 'He! [illegible] nanu
And-he-says Konyek: 'He! she-me-makes-laugh me
e-ngoroyiai na-[illegible] en-gitok na-inos
the-woman who-wishes-will the-ox which-she-eats

MASAI STORIES

# 539 [illegible]
Here. Now it-is-like thus, I-want I

[illegible] [illegible] [illegible][1]
the which (or where) they passed the former kidnaps say?

Ore, [illegible] Konyek [illegible] te menye,
Well, and-he-goes Konyek plain with his-father,

[illegible] [illegible] [illegible] [illegible] [illegible]
and-they go to-bring the bullock big, and-they it take to

[illegible] [illegible] [illegible]
the woman, and-they it slaughter, and-they her leave to

[illegible] [illegible] [illegible] [illegible] [illegible]
the meats all, and-they go they to-walk (themselves)

[illegible]
in-the-forest.

[illegible] [illegible] [illegible]
And-she cooks hides (or reserves) the woman the children

[illegible] [illegible] [illegible] [illegible]
of-the sister, and-she them gives the meats, and-they eat

[illegible][2]
It not easy.

[illegible] [illegible] [illegible] [illegible]
And-she gives (or does this) when it-becomes evening

[illegible] [illegible] [illegible]
and-she hides away the children in-the-hole-in-the-ground.

[illegible] Konyek o menye, [illegible]
And-they come Konyek and his-father, and-they say

[illegible][3] [illegible] [illegible] Konyek [illegible]
(ye) arrive hither, and-he is clever Konyek very.

[illegible] '[illegible] [illegible] [illegible] [illegible]
and-he-says: 'What these footmarks many and-they are

[illegible]! [illegible] [illegible]'
small! And-so mine.'

[illegible] [illegible] '[illegible]! [illegible] [illegible], [illegible]
And-she-says his-mother: 'Oh! the-child my, how

[illegible] [illegible] [illegible] [illegible], [illegible]
if I-go-out I outside-the-hut, and-I-return-hither

---

[1] I do not believe the story of my kidnaps.
[2] Until sated.
[3] And when they arrive.

KONYEE AND HIS FATHER

(a) 539*

[illegible]
hat, and ye go ye, and ye return hither, you say

[illegible]
and they become many the [illegible]!"

[illegible]
And he says the old man: "You said truly you

[illegible]
the wife say."

[illegible]
And he strikes (or kills) [illegible], and he him swallows away.

[illegible]
And he comes out the child from behind, and he says:

[illegible]
"There! I have come (here)."

[illegible]
Well, and they grow those children.

[illegible]
Now when she knew well the woman to say (or that)

[illegible]
they have become the children big, and she them says to:

[illegible]
"O the children! ye know to say (or that) the demons

[illegible]
them whom we are together with? When will ye do?

[illegible]
To them are able to kill?"

[illegible]
And they say they: "Yes."

[illegible]
And she them says to the woman: "When they come

[illegible]
afterwards, and I them say to so that they use to

[illegible]
the spears two, and the swords two, and

[illegible]
the shields two.

[illegible]
And they her say to the children: "Mother, and if

[illegible]
they say, "When you them give?""

§39

N-e-jo e-ñgorоyioi: 'A-jo-ki na-ripye
And-she-says the-woman: 'I-then-say-to which-protect-with

bonno?'*
myself'

Ore aitin taipa ne-ponu. Konyek
Now afterwards evening and-they-come Konyek

o menye.
and his-father.

N-e-jo-ki e-ñgorоyioi ol-moruo: 'Ol-moruo
And-she-then-says-to the-woman the-husband: 'The-husband

lai, i-ñgur-aki-ai 'mareta are, o 'l-alema
say, look-for-me the-spears two, and the-swords

are, o 'l-oñgi are, amu te a-ponu
two, and the-shields two,' for if they-come

'l-oorinyi, a-ti'l nanu openy. E-aji a-iaku?
the-enemies, I-am-there here alone. What I-do?

N-a-or-ore te a-ata nanu-ooto pokin?'
Not-I-then-fight-with if I-have these-weapons all?'

N-e-jo ol-moruo: 'E-sipa, e-ñgorоyioi ai.'
And-he-says the-husband: 'It-is-true, the-wife say.'

N-e-jo Konyek: 'Eao! a-ñgeno-a te
And-he-says Konyek: 'Oho! I-marvel-(myself) and

e-ñgorоyioi na-iyiou 'n-ooto oo-'l-ewa.
the-woman who-wish-will the-weapons of-the-males.

A-jo nanu 'l-opa-oinkai lelo e-ñgor-aki-ei
I-say I the-former-kidneys say is-them-looked-for-is

nenna-tokitin, amu nena eiyie 'l-opa
these-things, for so they the-former-ones

le-ishu-o-ki.'
which-me-given-were.'

N-e-lo ol-moruo, n-e-iyau-u 'n-ooto,
And-he-goes the-old-man, and-he-brings the-weapons,

n-e-isho e-ñgorоyioi.
and-he-them-gives the-woman.

N-e-'yau-u e-ñgorоyioi ol-chani, n-e-ipot
And-she-brings the-woman the-(ox)-hide, and-she-calls

ol-moruo o en-gerai, n-e-jo-ki: 'Wou
the-old-man and the-child, and-she-them-says-to: 'Come-(ye)

n-a-ti-piko 'ndae aiwa ele-chani, n-a-ibo
that-I-ye-may-put-in ye in this-(ox)-hide, and-I-it-peg.

---

* I shall tell them they are to protect myself with.

1: Hollis C-5 (ca. 1896-1904) 1905
PL.12 Masai PL.12

PLATE XII

[Facing p 148]

Masai girl, showing ornaments

Masai woman and child, showing [illegible] ornaments

539

Óre [illegible]
Now when I-finish, and I-cry when I-look-thither

[illegible]
that if they-come the-enemies. Now if they-come,

[illegible]
and you-are pregnant-hidden (or hide-in the-?)[1]

[illegible]
And they-come, and they-enter in the-(cat)-hide,

[illegible]
and-she-it-puts the-woman.

Óre [illegible]
Now when she-it-finishes, and-she-them-says-to: "Well

[illegible]
then, (ye)-say (ye)-come-out."

[illegible] Konyek [illegible]
And-he-comes-out Konyek by-the-hole.

[illegible]
And-she-him-says-to his-mother: "Return-in-(it), enter (it)."

[illegible]
And-he-it-enters, and-she-them-again the-woman to-put

[illegible]
the-(cat)-hide.

[illegible]
And-she-calls the-woman those-children.

[illegible] Konyek: "Papa, [illegible]
And-he-says Konyek: "Father, you-are-dead? Did-not

[illegible]
formerly I-you-tell? And-you-me-say-to, "You-lie.""

[illegible]
And-they-come the-children, and-they-them-strike (or kill)

[illegible]
twice, and-they-die.

[illegible]
And-they-take their-mother the-bread of-their-father.

THE STORY OF KONYEK AND HIS FATHER[2].

A big dance was once held at which many warriors and maidens were present. Towards evening the dancers dispersed, and each warrior selected one or pairs of the girls to accompany him home.

---

[1] And I will cry when I look to see if the enemies are coming.

[2] The origin of this tale is doubtful. It is well known throughout Masailand.

*559 One of the men, a particularly handsome and well-built fellow, went away with these sisters. On leaving, he asked the girls where they would like to go, and they told him they wished to accompany him to his kraal. He said that it was a long way off, but they replied that that did not matter.

They started off, and after walking some distance they approached the kraal. The girls noticed some white things scattered about on the ground, and asked the warrior what they were. He said that they were his sheep and goats; but when they reached their destination, they saw that they were human bones. They entered the warrior's hut, and the girls were surprised to find that he lived quite alone.

It transpired later that this warrior was in reality a devil who ate people; but it was not known, as he concealed his tail under his garment. He had even eaten his mother, and had thrown her bones into the heap of grass which formed the bed.

Shortly after their arrival at the hut, the warrior went outside, leaving the girls alone. A voice, which came from the bed, startled them by asking them who had brought them there. They replied that the warrior had brought them, whereupon the voice told them to open the mattress. The girls threw off the top layer of grass exposing the bones to view. The voice, which came from the bones, then related that she had been the warrior's mother, and that he had become a demon, and eaten her. The girls asked the bones what they should do, and the voice spoke as follows: "The warrior will come presently and bring you a sheep. Accept it. He will then go outside again, and, having shut the door, sit down there. Make a hole in the wall and pass out. If you are asked what the knocking is, say that you are killing the sheep."

Everything took place as the voice had predicted, and the girls

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and is probably of ancient date; but as the nudity on the part of the men is notorious, it would be impossible for a Masai warrior to hide his tail, if he had one, under his cloak or skin.

[Amongst the Nilotic tribes it is a common practice for women to wear a tail of strings behind (Baker, *The Albert Nyanza*, vol. i, pp. 90, 243, &c., and Johnston, *The Uganda Protectorate*, p. 780, &c.), and amongst the peoples visited by Schweinfurth, and described in *The Heart of Africa* (vol. i, pp. 75, 138, &c.) we find that the Dyoor men wear tails of calf skin, and the Bongo "tails, like black horses' tails, composed of the bast of the Sanseviera." The Bongo men and their neighbours, the Mittoo, the Nyam-Nyam, and the Krendy, "also wear an apron of some sort of skin." These people are, or were, cannibals (Schweinfurth, *Junker*, and *Journal of the African Society*, No. 16, April, 1905.)]

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made a hole in the wall of the hut through which they passed and escaped. When they reached the road, however, one of them suddenly remembered that she had left her beads behind. Her sisters told her to go and fetch them while they waited for her. She returned to the hut, but met the warrior, who asked her if he should eat her or make her his wife. She thanked him for giving her the choice, and said she preferred the latter.

They lived together for a considerable period, and after a time the woman presented the demon with a son whom they named Konyek. From the day of his birth Konyek accompanied his father on his journeys to the forest in quest of people to devour; and while the man and the boy ate human beings, they took home with them for the woman goats and sheep to eat and cows to milk.

One day one of the woman's sisters came to the kraal to visit her. As Konyek and his father were both absent when she arrived, the two women sat and talked until it was time for the visitor to depart. The weather looked threatening as she rose to take her leave, and Konyek's mother cried out to her not to go to the tree in the middle of the plain, should it rain, for it was her husband's and son's custom to rest there on their way home. But the woman hurried away without paying attention to her sister's warning, and when it came on to rain a little later, she ran to the tree in question, which was a [illegible], and climbed up into it. She had not been there long before Konyek and his father arrived upon the scene, and stood underneath the tree to get shelter from the rain. Their appearance recalled to the woman her sister's words, and she was greatly alarmed.

Konyek gazed up into the tree, and remarked that there was something peculiar about it, but his father said it was only because it was raining hard. Shortly afterwards, however, Konyek saw the woman, and called out: "There is my aunt." The woman was forced to descend, and she gave birth to twins. Konyek picked up the children, and said: "I will take these kidneys to mother to roast for me."

When it stopped raining the two returned home, and Konyek asked his mother to roast his kidneys for him. But the woman knew at once that her sister had been put to death, and she hid the children in a hole in the earth, roasting instead two rats. When they were ready, Konyek went to the fire, picked them up off the stones, and ate them, grumbling at the same time because they were so small. His mother pretended to be very annoyed at this, and turning to her

P 539 husband, complained of what their son had said. The old man told her not to mind the boy as he was a liar.

The woman fed and tended the children, who were both boys, and gradually they grew. One day she asked her husband to bring her an ox, which, she said, she wished to slaughter and eat. Konyek on hearing this request at once pricked up his ears, and remarked: 'It really amuses me to hear of a woman who wants to eat an ox all by herself. I think those kidneys of mine have something to do with this matter.' However, the two men searched for an ox which they procured and brought back with them. They slaughtered the animal, and left the meat with the woman, after which they went for a walk in the forest.

As soon as they had departed, the woman let the children come out of their hole and gave them the ox to eat. They ate till sunset, when she sent them back again to their hiding place.

Konyek and his father returned shortly afterwards, and the former being very sharp at once noticed the small footmarks on the ground. 'I wonder,' he said, 'what these small and numerous footmarks are. They are certainly not mine.' His mother, however, stoutly insisted on the marks having been made by herself or by the two men, and in this she received her husband's support. Being annoyed with Konyek on account of the way he treated his mother, the old man killed him and ate him. But he immediately came to life again, and cried out: 'There, I have come back again.'

As time passed on the children grew up, and their aunt asked them one day if they knew that the people who lived in the same kraal with them were in reality demons and cannibals. She also inquired if, in the event of her being able to obtain weapons from her husband, they could put Konyek and his father to death. The boys replied that they could, but asked the woman what she would say if her husband wanted to know why she required the weapons. She told them that she would say she wanted them to protect herself against any enemies who might come.

When Konyek and his father next returned home, the woman asked her husband if he would procure two spears, two shields, and two swords for her, 'for,' she said, 'I am always here alone, and if any enemies come, I wish to be able to fight with them.' Konyek remarked that he had never before heard of a woman who wanted men's weapons, and said he thought that those kidneys which he had brought his mother to roast for him must have something to do with this request. Notwithstanding Konyek's protest the old man obtained for her the weapons she required. When he had given them to her, she fetched an ox-hide, and asked the two men to lie down on the ground while she stretched the hide over them and pegged it down. She told them that when she was ready she would cry out and see if the enemy came, in which case they would assist her. She pegged the ox-hide down securely, and asked them if they could get out. Konyek found a hole and began to crawl out, but his mother told him to get in again, and she pegged it down once more. She then raised her voice, and called to the children, who came from their hiding-place, and killed Konyek and his father. 599*

As Konyek was dying, he said to his parent: 'Did I not tell you so, and you said I lied?'

The boys, after killing the two devils, took their meat away to their father's kraal.

En-atini e-'l-moruo o en-gudugo enye.
The-story of-the-old-man and the-knee his.

E-iwal-ake apa, n-e-tii ol-moruo
He-it-entered-into formerly, and-he-is-there the-old-man

oo-m-e-eta e-figuetyiai, e-tan ake openy te-'ng-aji
who-not-has the-wife, he-sits only alone in-the-hut

enye.
his.

N-e-irur-a kewarie.
And-he-sleeps (himself) night.

Ore if e-iny-itiiho tadekenya, n-e-nyor-iki
Now when he-awakes morning, and-he-finds

e-te-iji-a en-gudugo, ne-m-e-eta ol-tulgeni
it-has-swollen the-knee, and-not-he-has the-man

o-ilgur-ua, n-e-giro-a nanyo e-jo
who-it-looks-thither (or behold), and-he-silent-is he he-says

meike ol-tadutai e-eta te-'ng-gudugo.
that the-boil he-has on-the-knee.

N-e-tau il-apaitin ile, n-e-jo
And-he-waits (or sits) the-months six, and-he-says

te-'l-tau lenye: 'E-ainyo ele-tadutai e-tii
in-the-heart his: 'What this-boil which-is-there

en-gudugo, ne-m-e-e-ba pe a-dany?'
the-knee, and-not-it-ripen-will so-that I-it-break?'

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N-e-itō-ki n-e-ton il-apaitin aare,
And-he-does-again and-he-waits (*or* sits) the-months two,

n-e-nyor-iki m-ē-ō-ku, n-e-'ya-u eng-alem,
and-he-it-finds not-it-ripen-will, and-he-fetches the-knife,

n-ē-jo: 'Pe ten-ake a-ā, n-a-ā, amu
and-he-says: 'And if-only I-die, and-I-die, for

a-dany,' n-e-rem te-'ng-alem, n-e-puk-u
I-it-break,' and-he-it-stabs with-the-knife, and-they-come-out

'n-gera are.
the-children two.

N-e-dum-u, n-e-'ya aji,
And-he-them-picks-up-hither, and-he-them-takes hut,

n-e-isho en-daa, n-e-itōti 'ng-oloñgi
and-he-them-gives the-food, and-he-them-feeds the-days

pōkin oo m-e-tu-bul-u 'n-gera enyena.
all until they-may-grow the-children his.

N-ē-jō-ki: 'Na-kera ainei! en-do-ton-i
And-he-them-says-to: 'O-the-children my! (ye)-sit

te-'nna-apuna. Ore pe e-pwōnu 'l-tuñganak
by-this-cave. Now when they-come the-people

li-m-i-yōlō-lo, e-mi-bol-u.'
whom-not-ye-know, (ye)-not-open-(it)-hither.'

N-ē-jo 'n-gera: 'Aiya.'
And-they-say the-children: 'Very-well.'

N-e-lo ol-móruo a-iñgor-u 'n-daiki.
And-he-goes the-old-man to-look-hither (*or* search) the-foods.

N-e-riny-u-nye.
And-he-returns-hither-himself.

Ore pe e-ba-u kishōmi, n-ē-jo
Now when he-arrives-hither gate, and-he-says

e-rany: 'E-ilubulub-o he-m-e-dany-a,
he-sings: 'It-become-soft-has and-not-it-broken-becomes,

'n-gera ainei e-'n-guñgu. Inno, pasim[1] ai,
the-children my of-the-knee. Go, child my,

ta-bol-u-ō-ki.'
open-hither-me.'

N-e-bol-u 'n-gera.
And-they-him-open-hither the-children.

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[1] A pet term meaning Who has given me, *or* to whom I have given, happiness.

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N-e-jiñg aji, n-e-isho 'n-daiki
And-he-enters hut, and-he-them-gives the-foods
n-á-iya-u-a.
which-he-brought.

N-e-pwōnu nabo-oloñg il-mañgati, n-e-tum
And-they-come one-day the-enemies, and-they-get (*or* see)
nenna-kera, n-ĕ-jo: 'En-da-bol-u 'yook,
these-children, and-they-say: '(Ye)-open-hither us,
na-kera.'
O-the-children.'

N-e-any in-gera e-bol-u.
And-they-refuse the-children they-open-hither.

N-ĕ-jo lekwa-tuñganak: 'M-aa-to-ton-í m-e-mut-o[1]
And-they-say those-men: 'Let-us-stay it-set-may
pe ki-'ñgur-aá anake e-ata kunna-kera
so-that we-look-thither if they-have these-children
ol-openy.'
the-owner.'

N-e-ton-i.
And-they-stay.

Ore pe e-ba-u en-deipa, n-e-lōtu
Now when it-arrives-hither the-evening, and-he-comes
ol-openy in-gera, n-e-rany lido-singólio
the-owner the-children, and-he-sings that-song
ō-jo: 'E-ilubulub-o ne-m-e-dany-a,
which-says: 'It-become-soft-has and-not-it-broken-becomes,
'n-gera ainei e-'n-guñgu. Inno, pasim-ai,
the-children my of-the-knee. Go, child-my,
ta-bol-u-ō-ki.'
open-hither-me.'

N-e-bol-u 'n-gera.
And-they-him-open-hither the-children.

N-ĕ-jo lekwa-tuñganak: 'M-á-irag-á pe
And-they-say those-men: 'Let-us-sleep so-that
taisere teipa ni-ki-pwōnú sii 'yook aa-rany
to-morrow evening and-we-come also we to-sing
elle-singólio lo-'l-móruo, pe e-bol-u
this-song of-the-old-man, so-that they-open-hither

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[1] Till sunset.

*539 'yook kunna-kera, ni-ki-pur-óo aa-rik
us these-children, and-we-them-steal-away to-take

en-gop añg.'
the-country our.'

N-e-ton-i m-e-ta-ba-iki en-deipa, n-e-pwo
And-they-stay it-may-reach the-evening, and-they-go

en-n-e-tii 'n-gera, n-ē-jo:
where-they-are-there the-children, and-they-say:

'E-ilubulub-o ne-m-e-dany-a, 'n-gera
'It-become-soft-has and-not-it-broken-becomes, the-children

ainei e-'n-guñgu. Inno, pasim ai, ta-bol-u-ō-ki.'
my of-the-knee. Go, child my, open-hither-me.'

N-e-any in-gera e-bol-u amu
And-they-refuse the-children they-open-hither for

e-ata 'l-tuñganak ol-toilo kitok m-e-nyanyuk-ye
they-have the-men the-voice big not-it-resembles-to

ol-le-menye.
the-of-their-father.

N-e-riny-o lekwa-tuñganak aa-pwo
And-they-return-themselves those-men to-go

en-gop enye, n-e-iñgor-u ol-oiboni,
the-country their, and-they-look-hither (or search) the-medicine-man,

n-ē-jō-ki ninje ol-oiboni: 'I-njo-o 'yook
and-they-say-to they the-medicine-man: 'Give us

ol-chani li-ki-nyál pe e-rongen-u
the-medicine which-we-chew so-that they-become-thin-will

'l-toilon lañg, pe ki-tím aa-tu-pur-u
the-voices our, so-that we-get to-steal-hither

'n-gera ni-ki-notó to-'sero.'
the-children whom-we-got (or saw) in-the-forest.'

N-ē-jō-ki ol-oiboni: 'E-njom. Ore
And-he-them-says-to the-medicine-man: '(Ye)-go. Now

pe i-dol-idolo 'n-daiki te-'ng-oitoi ni-m-i-nya-nya
when ye-see the-foods on-the-road and-not-ye-eat

o en-da-ba-i en-n-e-tii 'n-gera.'
until ye-may-arrive-thither where-they-are-there the-children.'

N-e-pwo.
And-they-go.

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Ore eitu e-ba-ya[1], n-e-tum ol-oiriiri,
Now did-not they-arrive-thither, and-they-see the-lizard,

n-ē-jo: 'M-á-inos-á elle amu mme tōki.'
and-they-say: 'Let-us-eat this for no thing.'

N-e-itō-ki n-e-tum en-dirango[2],
And-they-do-again and-they-get (*or* see) the-ant,

n-ē-jo: ''Me-tōki sii enna, m-aa-ta-ám.'
and-they-say: 'No-thing also this, let-us-it-eat.'

N-e-pwo, n-e-ba-ya en-n-e-tii
And-they-go, and-they-arrive-thither where-they-are-there

'n-gera, n-e-rany: 'E-ilubulub-o
the-children, and-they-sing: 'It-become-soft-has

ne-m-e-dany-a, 'n-gera ainei e-'n-guñgu.
and-not-it-broken-becomes, the-children my of-the-knee.

Inno, pasim ai, ta-bol-u-ō-ki.'
Go, child my, open-hither-me.'

N-e-iyōlō-u 'n-gera aa-jo 'me menye,
And-they-know-will the-children to-say no their-father,
(*or* that)

n-e-any e-bol-u, amu kituak il-toilon
and-they-refuse they-open-hither, for big the-voices

lenye, n-e-riny-o aa-pwo en-gop enye.
their, and-they-return-themselves to-go the-country their.

N-e-itō-ki aa-pwo eng-añg o-'l-oiboni,
And-they-do-again to-go the-kraal of-the-medicine-man,

n-ē-jo-ki ol-oiboni: 'Ainyô i-ta-am-a
and-he-them-says-to the-medicine-man: 'What ye-ate

te-'ng-oitoi?'
on-the-road?'

N-ē-jo: 'Ol-oiriiri ōbo o en-dirango.'
And-they-say: 'The-lizard one and the-ant.'

N-ē-jō-ki ol-oiboni: 'E-njom
And-he-them-says-to the-medicine-man: '(Ye)-go

taata, ni-m-i-dum-u-mu en-ginyi-tōki,
now, and-not-ye-pick-up-hither the-very-small-thing,

e-mi-dum-u ninye eng-alaōni[3], en-da-pal
(ye)-not-pick-up-hither him the-ant, (ye)-leave

adde en-dirango.'
afterwards (*or* even) the-ant.'

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[1] Before they arrived there.

[2] En-dirango is a large reddish-brown ant that bites fiercely. It is called Siafu by the Swahilis.

[3] Eng-alaōni is a very small ant.

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N-e-pwo, n-eitu e-dum-u tōki
And-they-go, and-did-not they-pick-up-hither thing
te-'ng-oitoi, n-e-ba-ya en-n-e-tii,
on-the-road, and-they-arrive-thither where-they-are-there,
n-e-rany illo-singôlio.
and-they-sing this-song.

N-e-bol-u 'n-gera ĕ-jo menye,
And-they-open-hither the-children they-say their-father,
n-e-dum-u-ni, n-e-rik-i
and-it-them-picked-up-hither-is, and-it-them-taken-is
ae-añg.
another-kraal.

N-e-lōtu menye teipa, n-e-rany,
And-he-comes the-father evening, and-he-sings,
n-eitu e-ñgam-aa tōki, n-ĕ-jo
and-did-not it-catches-thither (*or* answers) thing, and-he-says
i-'ñgur-ai[1], n-e-nyor-iki m-e-tii tōki, n-e-ishir,
look-thither, and-he-finds not-it-is-there thing, and-he-weeps,
n-e-lo a-iñgor-u too-'ng-añgite.
and-he-them-goes to-look-hither (*or* search) in-the-kraals.

N-e-lo eng-añg nabo, n-e-rany, n-eitu
And-he-goes the-kraal one, and-he-sings, and-did-not
e-tum; n-e-lo ae-añg, n-e-rany,
he-them-gets; and-he-goes another-kraal, and-he-sings,
n-e-niñg in-gera, n-e-ishir.
and-they-him-hear the-children, and-they-weep.

Ore pe e-niñg menye, n-e-kwet,
Now when he-them-hears their-father, and-he-runs,
n-e-ba-iki aulo eng-añg, n-e-buak
and-he-reaches outside the-kraal, and-he-shouts
to-'l-toilo kitok.
with-the-voice big.

N-ĕ-jō-ki ol-orere: 'Ee! le-paiyan,
And-they-him-say-to the-people: 'Ho! O-the-old-man,
i-ndash-o, amu e-inos-ye-ki eng-añg
stand (*or* wait), for it-eat-caused-to-has-been the-kraal
e-masho. M-e-jiñg il-omon eitu
the-medicine (*or* charm). Not-they-enter the-strangers did-not
e-isho-ri si ninje inna-masho.'
it-them-given-is also them this-medicine.'

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[1] And when he looks.

N-e-pej il-oopeny eng-añg ol-kitok-soit.
And-they-roast the-owners the-kraal the-big-stone.

Ore p' e-aku en-gima, n-ĕ-jŏ-ki
Now when it-becomes the-fire (*or* hot), and-they-say-to

lido-móruo ol-openy in-gera: 'Ta-ñga en-gutuk
that-old-man the-owner the-children: 'Open the-mouth

pe i-ij-oo inna-masho.'
so-that you-swallow-away this-medicine.'

N-e-ñga ol-móruo en-gutuk, n-e-nañg-ye-ki
And-he-opens the-old-man the-mouth, and-it-him-thrown-at-is

lido-soit ŏ-tii en-gima, n-e-im
that-stone which-is-there the-fire (*or* hot), and-it-passes

il-goso, n-ĕ-ä te-inne.
the-throats, and-he-dies at-here.

N-e-ton-i 'n-gera e-'n-guñgu te-inna-añg.
And-they-stay the-children of-the-knee in-this-kraal.

THE STORY OF THE OLD MAN AND HIS KNEE.

There was once an old man who was unmarried and lived alone in his hut.

One night he went to sleep, and when he awoke in the morning, he found his knee was greatly swollen. There was nobody to attend to him, so he kept quiet as he thought he only had a boil. After remaining thus for six months, he asked himself how it was the boil did not come to a head so as to enable him to lance it. He waited two months more, and as it had not come to a head, he said to himself: 'Even if it kills me, I will lance it.' He therefore took his knife, and lanced it; and out came two children.

He looked after the children and fed them, and when they were old enough, he told them to sit by the door of the cave, while he went to look for food, and not to open to people they did not know.

On his return he sang:

'It is now soft, but not yet burst,
My children of the knee[1].
Go, my little one, let me in,
Open the door to me.'

The children opened the door to him, and he entered, and gave them their food.

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[1] The boil on his knee is probably alluded to here.

* 539 One day some of the old man's enemies came to the cave, and said to the children: 'Open the door, children.' But as the children refused, they decided to wait until the sun should set to see if the owner arrived.

The old man returned in the evening, and sang the usual song, whereupon the door was opened.

The enemies then elected to sleep where they were, and to go the next evening to sing the same song, and to kidnap the children. So the next evening they went to the cave and sang:

'It is now soft, but not yet burst,
My children of the knee.
Go, my little one, let me in,
Open the door to me.'

As the voice, however, did not resemble their father's, the children refused to open the door.

The men then returned to their own country and consulted a medicine-man. They told him they wanted to make their voices resemble an old man's in order that they could kidnap some children they had seen in the forest.

The medicine-man told them to go back to where the children were, and to eat nothing on the road.

But before they reached the cave, they had eaten a lizard and an ant[1] which they found, thinking that these small things would not matter. On their arrival they sang the song, but the children did not recognize their father's voice, and refused to open the door. The enemies then returned to the medicine-man's kraal, and, on being asked what they had eaten on the road, replied: 'A lizard and an ant.'

They were told to go again to the cave, and to pick up nothing whatever on the way, not even a small ant.

They did as they were told, and when they reached the cave they sang the song. The children, thinking it was their father, opened the door, whereupon the men entered and carried them off to their kraal.

In the evening the old man returned to the cave, and sang, but as

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[1] No Masai ever touches ants or lizards. All the Nilotic tribes, however, are very fond of white ants (Johnston, *The Uganda Protectorate*, p. 776), whilst the Bongo and Nyam-Nyam, visited by Schweinfurth, 'reckon as game everything that creeps and crawls,' and eat caterpillars, worms, snakes, and crocodiles (*The Heart of Africa*, vol. i, pp. 55 and 121).

he received no answer, he looked for the children. When he did not find them, he wept, and started off to search in the neighbouring kraals.

He arrived at one kraal and sang, but received no reply. He then went on to the next one, and sang again, and the children recognized his voice, and wept. When their father heard them, he went outside, and shouted loudly. The people told him to stop, and said a spell had been put on the town, and that no stranger might enter without eating a certain medicine. They then put a stone in the fire, and when it was hot, told the old man to open his mouth and swallow the medicine. The old man opened his mouth, and the stone was thrown in, and killed him. After this the children of the knee remained in the kraal.

'L-omon le-'m-biyani o-'l-móruo o e-ñgorōyōni enye.
The-news of-the-greed of-the-old-man and the-wife his.

E-iwal-aka ol-móruo ōbo, n-e-shul-are
He-it-entered-into the-old-man one, and-he-lives-with

el-latya[1] enye, n-e-ata en-giteñg na-pirr naleñg,
the-neighbour his, and-he-has the-ox which-is-fat very,

n-e-ata elle-móruo e-ñgorōyōni na-ata en-gerai
and-he-has this-old-man the-wife who-has the-child

kiti.
small.

N-ē-jo to-'l-tau lenye: 'K-aji a-iko peiye
And-he-says in-the-heart his: 'How I-do so-that

a-yeñg enna-kiteñg ai!'
I-slaughter this-ox my!'

N-ē-jō-ki e-ñgorōyōni enye: 'Na-ito! a-ipot
And-he-says-to the-wife his: 'O-the-girl! I-call

il-lewa peiye a-jō-ki a-idur pe ki-túm
the-males so-that I-them-say-to I-move so-that we-get

aa-tē-yeñg enna-kiteñg añg m-e-tii ol-orere.'
to-slaughter this-ox our not-they-are-there the-people.'

N-ē-jō-ki e-ñgorōyōni enye: 'Aiya.'
And-she-him-says-to the-wife his: 'Very-well.'

N-e-iny-ōtōto ol-móruo teipa, n-ē-oah
And-he-arises the-old-man evening, and-he-beats

e-mōuo: Hu! Huu! Huuu . . . u!
the-horn: (Noise resembling the blowing of a horn).

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[1] Singular for plural.

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N-e-pwōnu 'l-lewa pōkin le-'ng-añg
And-they-come the-males all of-the-kraal

na-shul-are.
which-he-stays-in.

N-ē-jō-ki: 'Le-lewa! a-iyēu n-a-idur amu
And-he-them-says-to: 'O-the-males! I-wish and-I-move for

m-e-nyor o-sesen lai enna-añg ni-ki-tii,
not-it-loves the-body my this-kraal where-we-are-there,

n-a-iyō-u n-a-ita-wal en-gijape.'
and-I-wish-will and-I-exchange (or make-change) the-air.'

N-ē-jō-ki 'l-kulikae: 'Aiya, i-ndur-a.'
And-they-him-say-to the-others: 'Very-well, move.'

N-e-iny-ōtōto tadēkenya, n-e-irot-isho[1], n-ē-osh
And-he-arises morning, and-he-saddles, and-he-beats

in-gishu m-e-shōmo, e-boit-are e-ñgorōyōni
the-cattle that-they-go, he-is-together-with the-wife

enye o en-gerai kiti.
his and the-child small.

N-e-pwo oopeny, n-e-ita-y-u eng-añg
And-they-go alone, and-they-put-out-hither-will the-kraal

enye, n-e-irag inna-oloñg.
their, and-they-sleep this-day.

Ore pe e-keny-u, n-ē-jō-ki ol-móruo e-ñgorōyōni:
Now when it-dawns, and-he-says-to the-old-man the-wife:

'Na-ito!'
'O-the-girl!'

N-e-iruk-isho e-ñgorōyōni: 'Ău.'
And-she-replies the-woman: 'Yes.'

N-ē-jō-ki: 'K-aji ki-ngó pe mi-ki-yéñg
And-he-her-says-to: 'How we-do and not-we-slaughter

en-giteñg[2]!'
the-ox!'

N-ē-jō-ki e-ñgorōyōni ol-móruo lenye: 'Ol-lee
And-she-says-to the-woman the-husband her: 'The-male

lai! K-aji ki-ngó tini ki-yéñg en-giteñg!
my! How we-do if we-slaughter the-ox!

N-e-iko are[3]. Mi-ki-atá ol-chōkut, nabo;
And-they-it-do two. Not-we-have the-herdsman, one;

n-a-nap-ita nanu en-gerai kiti, are.'
and-I-carrying-am I the-child small, two.'

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[1] Donkeys are used for transporting loads from one kraal to another.

[2] Why have we not slaughtered the ox?

[3] And there are two reasons.

N-ĕ-jo ol-móruo: 'Ŵoi! a-iyŏlo pae nanu 539*
And-he-says the-old-man: 'Oh! I-know and I

en-ai-ki-ngó. A-rem en-giteñg em-ḅidiñg,
the-which (*or* what)-we-do. I-stab the-ox the-nape-of-the-neck,

n-a-iñgu-a i-yeñg-ita[1], n-a-nap
and-I-you-leave-thither you-it-skinning-are, and-I-him-carry

en-gerai a-iya shoo. Kake tini i-ndip
the-child to-take grazing-ground. But when you-it-finish

a-tĕ-yeñg-a, ta-pej-o 'n-giri peiye ten a-lŏtu
to-skin, roast the-meats so-that when I-come

n-a-inep-u e-idip-ate[2].'
and-I-thém-meet they-have-finished-become.'

N-e-iny-ŏtŏto ol-móruo, n-e-rem en-giteñg
And-he-arises the-old-man, and-he-stabs the-ox

em-ḅidiñg, n-e-dum-u e-mootyan o
the-nape-of-the-neck, and-he-picks-up-hither the-quiver and

eng-áuo, n-e-nap en-geraí, n-ĕ-osh in-gĭshu
the-bow, and-he-carries the-child, and-he-beats the-cattle

m-e-shŏmo daa, n-e-irita 'n-gĭshu.
that-they-go feeding-place, and-he-herds the-cattle.

Ore p' e-iko 'nji eng-oloñg a-iyŏu
Now when it-does thus the-sun to-wish

n-e-mut-u[3], n-e-irur-a en-gerai
and-it-set-will, and-he-sleeps-(himself) the-child

te-'ng-orioñg[4], ne-ita-dŏ-u ol-móruo,
on-the-back, and-he-him-makes-descend-hither the-old-man,

n-e-irag-ye ti-álo oo-'l-kujit.
and-he-him-lie-down-causes-to in-place of-the-grasses.

N-e-lo ol-móruo a-riny-u 'n-gĭshu, amu
And-he-goes the-old-man to-return-hither the-cattle, for

e-shŏmo en-n-e-lakwa.
they-went the-which (*or* where)-it-is-far.

Ore pe e-ba-u, n-e-iñgor-u
Now when he-arrives-hither, and-he-looks-hither (*or* searches)

e-wăji n-e-tii en-gerai, n-e-la-u.
the-place where-he-is-there the-child, and-he-him-miss-will.

N-ĕ-jo: 'A-pik en-gima amu taata n-e-nya
And-he-says: 'I-put-in the-fire for now and-it-him-eats

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[1] A-yeñg means *to skin* as well as *to slaughter*.

[2] They are ready.

[3] Two p.m.

[4] The child is sleeping on the old man's back.

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en-gima, n-e-ishir, n-a-kwet álo a-dum-u
the-fire, and-he-cries, and-I-run place to-pick-up-hither

eitu e-dup en-gima.'
did-not it-him-gets the-fire.'

N-e-ipir-u en-gima, n-e-pej
And-he-lights-with-fire-sticks the-fire, and-he-burns

en-gop, n-e-lo en-gima, n-e-ba-iki en-gerai,
the-ground, and-it-goes the-fire, and-it-reaches the-child,

n-e-kwet ol-móruo, n-ē-jo ta-ba-iki[1], n-e-nyor-iki
and-he-runs the-old-man, and-he-says reach-(him), and-he-him-finds

e-tua duo en-gerai.
he-died a-short-while-ago the-child.

N-e-tu-'ñgw-aiye duo ol-móruo e-ñgorōyōni
And-he-left-thither a-short-while-ago the-old-man the-woman

ā-yeñg-ita en-giteñg, n-ē-jo ai ninye
she-skinning-is the-ox, and-she-says also she

e-ñgorōyōni tē-yeñg-a en-giteñg[2], ore en-oshi-kata pe
the-woman skin the-ox, now the-very[3]-time when

e-ba-ya e-maal, n-e-rem kewan eng-oñgu
she-arrives-thither the-dewlap, and-she-stabs herself the-eye

te-'ng-alem, n-e-kwet a-lo a-irur-a,
with-the-knife, and-she-runs to-go to-lie-down-(herself),

n-e-pwōnu 'l-mōtōnyi, n-e-mut en-giteñg pôkin.
and-they-come the-birds, and-they-finish the-ox all.

Ōnaa, n-e-rē-u ol-móruo 'n-gishu añg.
Well, and-he-drives-hither the-old-man the-cattle kraal.

Ore ake p' e-ishia-ki-no 'n-gishu
Now only when they-are-opposite-to-one-another the-cattle

kishōmi, n-e-niñg ol-móruo e-ñgorōyōni e-ishir: 'Oi!
gate, and-he-hears the-old-man the-woman she-weeps: 'Oh!

eng-oñgu ai!' n-ē-jo ol-móruo: 'En-dōmōni
the-eye my!' and-he-says the-old-man: 'The-woman-who-has-borne

ai, añgae ni-ki-tō-li-kyo?'
my, who who-(he)-you-told?'

N-ē-jo e-ñgorōyōni: 'Ainyô, ol-lee lai.'
And-she-says the-woman: 'What, the-male my.'

N-ē-jo ol-móruo: 'En-gerai duo
And-he-says the-old-man: 'The-child a-short-while-ago

e-tu-mut-a en-gima.'
it-him-finished the-fire.'

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[1] And when he reaches him.

[2] And while she was skinning the ox.

[3] Lit. always.

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N-ĕ-jo e-ñgorōyōni: 'Oi! en-gerai ai!'
And-she-says the-woman: 'Oh! the-child my!'

N-ĕ-jo ol-móruo: 'Kodee 'n-giri!'
And-he-says the-old-man: 'Where the-meats!'

N-ĕ-jō-ki e-ñgorōyōni: 'E-ta-am-a
And-she-him-says-to the-woman: 'They-them-have-eaten

'l-mōtōnyi.'
the-birds.'

N-ĕ-jo ol-móruo: 'Oi! 'n-giri ainei!'
And-he-says the-old-man: 'Oh! the-meats my!'

Ōnaa, n-e-ishir eng-aji pôki, ĕ-jo
Well, and-it-weeps the-hut (*or* family) all, he-says

ol-móruo: 'Oi! 'n-giri ainei!' n-ĕ-jo e-ñgorōyōni:
the-old-man: 'Oh! the-meats my!' and-she-says the-woman:

'Oi! en-gerai ai! Oi! eng-oñgu ai!'
'Oh! the-child my! Oh! the-eye my!'

E-'ñgur-ai taa elle-orere, amu em-ḅiyani
(Ye)-look-thither (*or* Behold) well this-people, for the-greed

na-ta-ar-a kullo: n-e-la-u en-gerai,
which-struck these: and-they-lose-will the-child,

n-e-la-u en-giteñg, n-e-la-u e-ñgorōyōni
and-they-lose-will the-ox, and-she-lose-will the-woman

eng-oñgu.
the-eye.

N-e-pwo aa-shul-are ol-orere te-'n-guruna.
And-they-go to-stay-together-with the-people in-the-shame.

THE STORY OF THE GREED OF THE OLD MAN AND HIS WIFE.

There was once upon a time an old man who lived in a kraal with his neighbours. And this old man had a wife and a small child, and he possessed a very fine ox.

One day he said to himself: 'How shall I slaughter my ox?' and he said aloud to his wife: 'My child! I will call the men and tell them that I am going to move. We can then slaughter our ox all by ourselves.'

His wife agreed, and in the evening the old man blew his horn as a signal to his friends that he had something to tell them. His neighbours collected together, and he told them that he wished to move as the air did not agree with him. The others consented, and

*539 in the morning he saddled his donkeys, separated his cattle from the rest, and started off, accompanied by his wife, who was carrying the child.

When they had gone some distance, they halted and erected their kraal, after which they rested.

At dawn the next day the old man called his wife, and asked her why they had not yet slaughtered their ox. The woman replied: 'My husband! How shall we manage to slaughter the ox? There are two things to be considered, the first is that we have no herdsman, and the second, that I am carrying the baby.' The old man then said: 'Oh, I know what we will do. I will stab the ox in the neck, then I will leave you to skin it, and I will carry the child to the grazing ground. But when you have skinned the animal, roast some meat so that it will be ready on my return.'

The old man then killed the ox, after which he picked up his bow and quiver, put the child on his back, and drove the cattle to the grazing ground, where he herded them.

In the afternoon, as the child was asleep, the old man put it down in the grass, and went to drive back the cattle, for they had wandered far. But when he returned to the spot where he had left the child, he was unable to find it, so he decided to set light to the grass, 'for,' he thought, 'when the fire reaches the child, it will cry, and I will run to the place and pick it up before it is burnt.' He made a fire with his fire-sticks, and the fire travelled to where the child was. He ran to the spot, but when he reached it, he found that the child was dead.

The old man had left his wife in the morning skinning the ox. And while she was skinning it—she had just reached the dewlap—the knife slipped, and she stabbed herself in the eye. She went and lay down, and the birds came and finished the meat.

After the child was burnt, the old man drove the cattle to the kraal, and when they were opposite to the gate, he heard his wife weeping, and saying: 'Oh, my eye!' He therefore asked her who had told her the news.

'What news?' she inquired.

'The child has been burnt,' he replied.

The woman exclaimed: 'Oh, my child!'

The old man then asked where his meat was, and his wife informed him that the birds had eaten it, whereupon he cried out: 'Oh, my meat!'

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They both wept, the old man crying: 'Oh, my meat!' and the woman: 'Oh, my child! Oh, my eye!'

Look well at these people. It was for their greed that they were punished; they lost their child and their ox, the woman lost her eye, and they had to return in shame to their former home.

'L-omon le-'ñgorŏyŏni oo 'n-gera
The-news of-the-woman and the-children
o-'l-ñgabŏli.
of-the-sycamore-tree.

E-tii opa e-ñgorŏyŏni ne-me-ata
She-is-there formerly the-woman who-not-has

ol-móruo, n-e-ton ing-oloñgi pŏkin e-ata o-sina.
the-husband, and-she-sits the-days all she-has the-trouble.

N-e-isho nabo-oloñg, n-ě-jo: 'Ainyŏ
And-she-gives (*or* does-this) one-day, and-she-says: 'What

elle-sina l-a-ata 'ng-oloñgi pŏkin? 'Me en-gerai
this-trouble which-I-have the-days all? No the-child

a-ata, ne-me ol-móruo. A-lo a-iñgor-u
I-have, and-no the-husband. I-go to-look-hither (*or* search)

ol-oiboni pa a-tum in-gera.'
the-medicine-man so-that I-get the-children.'

N-e-lo, n-e-tum ol-oiboni,
And-she-goes, and-she-gets (*or* sees) the-medicine-man,

n-ě-jŏ-ki: 'Li-oiboni! a-ata o-sina.'
and-she-him-says-to: 'O-the-medicine-man! I-have the-trouble.'

N-ě-jŏ-ki ol-oiboni: 'O-sina le-'nyŏ?'
And-he-her-says-to the-medicine-man: 'The-trouble of-what?'

N-ě-jo e-ñgorŏyŏni: 'I-'ñgur-ai, amu a-ta-a
And-she-says the-woman: 'Look-thither (*or* Behold), for I-have-become

kitok, 'me ol-móruo a-ata, ne-me 'n-gera.'
big, no the-husband I-have, and-no the-children.'

N-ě-jŏ-ki ol-oiboni: 'N-aa 'nyŏ
And-he-her-says-to the-medicine-man: 'And-they-are what

i-'yĕu? Ka, 'n-gera anake ol-móruo?'
you-want? How, the-children or the-husband?'

N-ě-jo e-ñgorŏyŏni: 'M-a-iyĕu ol-móruo,
And-she-says the-woman: 'Not-I-wish the-husband,

a-iyĕu 'n-gera.'
I-wish the-children.'

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N-á-jō-ki ol-oiboni: 'Inno,
And-he-her-says-to the-medicine-man: 'Go,

i-'ñgor-[illegible] 'mōtio uni araki 'n-gumok
look-hither (*or* search) the-cooking-pots three or the-many

ni-i-ndim a-tu-dum-u te-'ñg-gōlon. Inno,
which-you-[illegible]-able to-pick-up-hither with-the-strength. Go,

ore pe i-tam, n-i-lo a-iñgor-u
now when you-them-get, and-you-go to-look-hither

ol-ñgabōli ō-ata 'l-ñganaiyok, n-i-pik
the-sycamore-tree which-has the-fruits, and-you-them-put-in

kunna-mōtio a-iput, n-i-ahum ti-aji,
these-cooking-pots to-fill, and-you-them-place in-hut,

n-i-lo iye a-lilit-a.'
and-you-go you to-walk-(yourself).'

N-e-lo e-ñgorōyōni, n-e-iko
And-she-goes the-woman, and-she-does

en-n-e-ti-aka ol-oiboni
the-which (*or* what)-he-her-said-to the-medicine-man,

n-e-sōt-u 'l-ñganaiyok, n-e-iput i-mōtio,
and-she-gathers-hither the-fruits, and-she-fills the-cooking-pots,

n-e-ahum ti-atwa aji, n-e-lo
and-she-them-places within hut, and-she-goes

a-lilit-a oo m-e-ta-a teipa.
to-walk-(herself) until it-may-become evening.

N-á-jo wōu añg [1], n-e-niñg ol-toilo
And-she-says come kraal, and-she-hears the-voice

loo-'n-gera e-iguran, n-á-jo: 'Ana-i-jo
of-the-children they-play, and-she-says: 'If-you-say (*or* Why)

e-niñg-o ol-toilo loo-'n-gera ti-añg?'
it-heard-becomes the-voice of-the-children in-kraal?'

N-á-jo ti-nyik-u en-n-e-taana [2],
And-she-says approach-hither the-which (*or* where)-it-is-near,

n-e-nyor-iki e-iput-á 'n-gera eng-aji enye,
and-she-finds they-filled-have the-children the-hut her,

e-idip-a 'n-giasin enye pōkin, e-tii 'l-ayok
they-finished-have the-works her all, they-are-there the-boys

ahoo, e-to-or-o 'n-doiye eng-aji,
grazing-ground, they-have-swept the-girls the-hut,

[1] And when she comes to the kraal.

[2] And when she approaches nearer.

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n-e-rany il-muran ti-aulo,
and-they-sing the-warriors in-outside-the-kraal,

n-e-ñgas-aki 'n-gera kutiti.
and-they-her-greet the-children small.

N-e-aku e-ñgorōyōni en-garsis.
And-she-becomes the-woman the-rich-person.

N-e-ton a-boit-are 'n-gera enyena
And-she-stays to-be-with the-children her

'n-gumok-oloñgi.
the-many-days.

N-e-isho nabo-oloñg, n-e-ilepilep-aki
And-she-gives (*or* does-this) one-day, and-she-scolds

'n-gera, n-ē-jo: 'Ainyô kunna-ghera o-'l-chani?'
the-children, and-she-says: 'What these-children of-the-tree?'

N-e-gir-a ninje 'n-gera; eitu
And-they-silent-are they the-children; did-not

e-irô-rie; n-e-isho ake p'
they-her-speak-with; and-they-give (*or* do-this) only when

e-ipuñg ñgotonye a-lo 'ng-añgite,
she-goes-out their-mother to-go the-kraals,

n-e-iturur-o pôkin, n-e-pwo ol-opa-shani
and-they-collect-themselves all, and-they-go the-former-tree

o-iñgu-a, n-e-itō-ki
which-they-leave-thither (*or* come-from), and-they-do-again

aa-aku 'l-ñganaiyok.
to-become the-fruit.

N-ē-jo wōu e-ñgorōyōni[1], n-e-nyor-iki
And-she-says come the-woman, and-she-finds

m-e-tii o nabo, n-e-ishir ninye,
not-they-are-there even one, and-she-weeps she,

n-e-itō-ki a-lo eng-añg o-'l-oiboni,
and-she-does-again to-go the-kraal of-the-medicine-man,

n-ē-jō-ki ol-oiboni: 'Ainyô sii
and-she-says-to the-medicine-man: 'What again

taata i-ngu-na? 'N-opa-ghera
to-day (*or* now) you-done-have? The-former-children

ni-ki- jo-o n-aa-shōmo.'
whom-you-me-gave and-they-me-have-gone.'

---

[1] And when the woman comes.

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N-ê-jō-ki ol-oiboni: 'Mekure
And-he-her-says-to the-medicine-man: 'Not-again

a-iyōlo en-n-i-ngo taata.'
I-know the-which (*or* what)-you-do now.'

N-e-ikilikwan e-ñgorōyōni: 'A-lo a-iñgur-aa
And-she-him-asks the-woman: 'I-go to-look-thither

ol-opa-shani?'
the-former-tree?'

N-ê-jō-ki ol-oiboni: 'Inno, te-tem-a.'
And-he-her-says-to the-medicine-man: 'Go, try.'

N-e-lo e-ñgorōyōni a-iya 'n-opa-mōtio,
And-she-goes the-woman to-take the-former-cooking-pots,

n-e-ilep-aki ol-ñgabōli.
and-she-climbs-into the-sycamore-tree.

Ore pe e-ba-iki 'l-ñganaiyok, n-e-puk-u
Now when she-reaches the-fruits, and-they-come-out

'ng-onyek too-'l-ñganaiyok pōkin á-iñgor e-ñgorōyōni.
the-eyes from-the-fruits all to-look-at the-woman.

N-e-irut e-ñgorōyōni, n-eitu e-itō-ki
And-she-starts the-woman, and-did-not she-does-again

a-idim a-ta-dō-u to-'l-chani[1].
to-be-able to-descend-hither from-the-tree.

N-e-pwōnu ol-orere á-ita-y-u,
And-they-her-come the-people to-take-out-hither,

n-eitu ae-oloñg e-itō-ki a-lo
and-did-not another-day she-does-again to-go

a-iñgor-u 'n-gera.
to-look-hither (*or* search) the-children.

THE STORY OF THE WOMAN AND THE CHILDREN OF THE SYCAMORE TREE.

There was once a woman who had no husband, and she lived for many days in trouble. One day she said to herself: 'Why do I always feel so troubled? It is because I have neither children nor husband. I will go to the medicine-man and get some children.'

She went to the medicine-man and told him she was unhappy owing to the fact that although she had now grown old she had neither husband nor children. The medicine-man asked her which she wanted, husband or children; and she told him she wanted children.

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[1] And she is unable to again descend from the tree.

1: Hollis G-5 (ca. 1894-1904) 1905
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She was instructed to take some cooking-pots—three or as many as she could carry—and to search for a fruit-bearing sycamore, to fill the pots with the fruit, to put them in her hut, and to go for a walk.

The woman followed out these instructions implicitly. She gathered the fruit, filled the pots, placed them in her hut, and went for a walk till the evening.

On arriving near the kraal, she heard the sound of voices and asked herself: 'Why does one hear the voices of children in the kraal?' She approached nearer, and found her hut filled with children, all her work finished, the boys herding the cattle, the hut swept clean by the girls, the warriors singing and dancing on the common, and the little children waiting to greet her. She thus became a rich woman, and lived happily with her children for many days.

One day, however, she scolded the children, and reproached them with being children of the tree. They remained silent and did not speak to her; then, when she went to see her friends in the other kraals, they returned to the sycamore tree, and became fruit again. On her return to her own kraal, the woman wept bitterly when she found it empty, and paid another visit to the medicine-man, whom she taxed with having spirited away her children.

The medicine-man told her that he did not know what she should do now, and when she proposed to go and look at the sycamore tree, he recommended her to try.

She took her cooking-pots to the tree and climbed up into it. But when she reached the fruit they all put forth eyes and stared at her. This so startled her that she was unable to descend, and her friends had to come and help her down.

She did not go to the tree again to search for children.

'L-omon le-Menye-Marõgo.
The-news of-The-Father-(of)-Marogo.

E-tii	ope	ol-móruo	ó-j-i
It-is-there	formerly	the-old-man	who-called-is
Menye-Marõgo,	n-e-ulu	illo-móruo,	
The-Father-(of)-Marogo,	and-he-is-gluttonous	this-old-man,	
n-e-ata	en-dito	na-j-i	Marõgo.
and-he-has	the-daughter	who-called-is	Marogo.

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Ore ŝahi e-tii, n-e-iba-yu menye
Now always she-is-there, and-he-her-dislike-will her-father
naleñg, m-e-iyēu n-e-isho-ri Marōgo en-daa amu
very, not-he-wishes and-it-given-is Marogo the-food for
e-nyor illo-mōruo en-daa naleñg.
he-loves this-old-man the-food very.

N-e-i-u e-ñgorōyōni e-illo-mōruo eng-ae-kerai.
And-she-bears the-wife of-this-old-man the-other-child.

Ore p' e-i-sho e-ñgorōyōni, n-e-iyam-i
Now when she-bears the-woman, and-it-married-is
Marōgo, n-e-lo eng-añg o-'l-mōruo lenye.
Marogo, and-she-goes the-kraal of-the-husband her.

N-e-ton ninye Menye-Marōgo a-boit-are
And-he-stays he The-Father-(of)-Marogo to-be-together-with
e-ñgorōyōni enye o en-gerai kiti.
the-wife his and the-child small.

N-e-iri-u Marōgo ol-kilikwai,
And-she-sends-hither Marogo the-messenger (*or* news),
n-ē-jō-ki: 'En-di-aki[1] papa o yēyo
and-she-him-says-to: '(Ye)-say-to father and mother
m-e-ētu taisere, amu ĕ-yeñg taisere
that-they-come to-morrow, for he-slaughters to-morrow
ol-mōruo lai ol-kiteñg.'
the-husband my the-bullock.'

N-e-til Menye-Marōgo eng-ālo
And-he-is-there The-Father-(of)-Marogo the-neighbourhood
oo-'n-gishu, n-e-iri-waa ñgoto-Marōgo
of-the-cattle, and-she-sends-thither the-mother-(of)-Marogo
ol-kilikwai: 'En-di-aki[1] Marōgo, "E-pwōnu
the-messenger (*or* news): '(Ye)-say-to Marogo, "They-come
taisere minyi oo ñgutunyi."'
to-morrow your-father and your-mother."'

Ore pe e-pwōnu 'n-gishu, n-ĕ-jō-ki
Now when they-come the-cattle, and-she-says-to
e-ñgorōyōni ol-mōruo lenye: 'Menye-Marōgo,
the-woman the-husband her: 'The-Father-(of)-Marogo,
e-tĕ-jo Marōgo.'
she-said Marogo.'

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[1] Plural verb used with singular subject.

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N-é-jo ol-móruo: 'Ainyô é-jo e-meneñgani!'
And-he-says the-old-man: 'What she-says the-corpse!'

N-e-jo-ki e-ñgorõyíoni: 'Mi-dek en-gerai
And-she-him-says-to the-wife: 'Do-not-curse the-child

pesho. I-'niniñg-o m-aa-tô-li-ki en-a-é-jo.'
for-nothing. Listen let-me-you-say-to the-which-she-says.'
(or what)

N-e-jo-ki: 'Tô-lim-u.'
And-he-her-says-to: 'Relate.'

N-e-jo-ki: 'E-jo Marógo, maa-pe
And-she-him-says-to: 'She-says Marogo, let-us-go

taisere eng-añg enye ana é-yeñg ol-aputani
to-morrow the-kraal her for he-slaughters the-son-in-law

lino ol-kiteñg.'
your the-bullock.'

N-é-jo ol-móruo: 'Hoi! e-Marógoi ai,
And-he-says the-old-man: 'Ha! the-Marogo my,

e-lio a-jo nanu o-tô-i-u-o.'
it-was-visible (or apparent) to-say (or that) I who-her-bore-
(or begot).'

N-e-iny-ôoto tadêkenya, n-e-puo.
And-they-arise morning, and-they-go.

Ore te-'ng-oitoi, n-e-tum ol-keju
Now on-the-road, and-they-get (or see) the-river

ê-tii eng-are kitok.
which-is-there the-water big.

N-e-jo-ki e-ñgorõyíoni ol-móruo:
And-she-him-says-to the-woman the-old-man:

'Ta-rut-ôkiki en-gerai.'
'Help-me the-child.'

N-e-jo-ki ol-móruo: 'Au,
And-he-her-says-to the-old-man: 'Bring (it),

m-a-ita-lañg-a, pe i-nda-lañg-u ol 'ye
that-I-it-make-cross, and you-make-cross-hither also you

e-moti ai o-'l-kine. Ni-mi-aje
the-pot my of-the-goat. And-not-you-give (or let)

m-e-'ya-wa eng-are.'
that-it-it-carry-may the-water.'

N-e-lôñg ol-móruo atwa eng-are.
And-he-enters the-old-man in the-water.

*539 Ore eitu e-ba-iki em-bolos e-'ng-are,
Now did-not he-reach the-middle of-the-water,
n-e-uap en-gerai eng-are, n-e-'ya.
and-it-snatches the-child the-water, and-it-him-takes.

N-e-ishir e-ñgorõyõni, n-ẽ-jõ-ki ol-móruo:
And-she-weeps the-woman, and-he-her-says-to the-old-man:
'Ti-gir-ayu, amu e-ñgam-u en-gerai 'l-tuñganak
'Be-silent, for they-catch-hither the-child the-men
oo-tii abori ol-keju.' N-e-ipot-isho:
who-are-there below (*or* further-down) the-river.' And-he-calls:
''L-oiye! lekwa oo-tii abori ol-keju!'
'The-friends! those who-are-there below the-river!'

N-e-iruk-isho 'l-käk le-'ng-are.
And-they-reply the-trees of-the-water.

N-ẽ-jo: 'E-mbuñg-a inna-kerai.'
And-he-says: '(Ye)-seize this-child.'

N-e-itõki 'l-käk aa-ñgam-u
And-they-do-again the-trees to-catch-hither (*or* answer)
lido-toilo lenye.
that-voice his.

N-ẽ-jõ-ki e-ñgorõyõni: 'I-tõ-niñg-o?'
And-he-says-to the-woman: 'You-it-heard?'

N-ẽ-jo e-ñgorõyõni: 'Ee.'
And-she-says the-woman: 'Yes.'

N-ẽ-jo: 'Maa-pe naa.'
And-he-says: 'Let-us-go then.'

N-e-pwo.
And-they-go.

Ore pe e-lam ol-keju, n-ẽ-jõ-ki
Now when they-leave-behind the-river, and-she-says-to
e-ñgorõyõni ol-móruo: 'Kodee 'l-tuñganak l-i-tẽ-jo
the-woman the-old-man: 'Where the-men whom-you-said
e-tu-dum-u-tua en-gerai?'
they-picked-up-hither the-child?'

N-ẽ-jõ-ki ol-móruo: 'Ih! maa-pe amu
And-he-her-says-to the-old-man: 'Ugh! let-us-go for
e-moda õshii 'ñgorõyok. Ten e-imin inna,
they-are-foolish always the-women. If it-is-lost this-one,
m-i-ĩ-u ae?'
not-you-bear other?'

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N-e-pwo.
And-they-go.

Ore pe e-ba-iki aulo eng-añg, n-e-dol
Now when they-reach outside the-kraal, and-he-sees

ol-móruo 'l-tuñganak ē-yeñg-ita ol-kiteñg,
the-old-man the-men they-slaughtering-are the-bullock,

n-e-roj e-ñgorōyōni to-'l-kuma a-jō-ki:
and-he-beckons the-woman with-the-club to-say-to:

'I-'ñgur-ai, ē-yeñg-ita-i ol-kiteñg.'
'Look-thither, it-slaughtered-being-is the-bullock.'

N-ē-jo ninye e-rojata e-roj[1],
And-he-says he the-beckoning he-her-beckons,

n-e-nyor-iki e-to-osh-o to-'l-kuma el-lughunya,
and-he-finds he-her-has-struck with-the-club the-head,

n-e-puk-u o-sarge.
and-it-comes-out the-blood.

N-ē-jo: 'Oi! e-ñgorōyōni ai!'
And-he-says: 'Oh! the-wife my!'

N-e-dum-u 'n-gulughok, n-e-pet-ye
And-he-picks-up-hither the-earths, and-he-them-plasters-with

el-lughunya[2], n-ē-jō-ki: 'Tini ki-pwó eng-añg
the-head, and-he-her-says-to: 'When we-go the-kraal

e-'n-gerai, m-i-lo a-jo nanu l-aa-to-osh-o; naa,
of-the-child, not-you-go to-say I who-(I)-you-struck; then,

tini ki-njo-ri 'n-giri kumok, m-i-jo,
if it-you-given-is the-meats many, not-you-say,

"A-ta-rap-oshe," tu-shum-a pe ki-njo
"I-have-had-enough-to-eat," put-(them)-down and you-me-give

nanu amu m-a-rap-osho. Ni-m-i-ata
me for not-I-have-enough-to-eat. And-not-you-have

en-gerai taata, ni-i-ndim a-ta-nap-a 'n-giri añg.'
the-child now, and-you-are-able to carry the-meats kraal.'

Ōnaa, n-e-ton-i te-'ng-añg e-'n-gerai enye,
Well, and-they-stay in-the-kraal of-the-child their

oo m-e-to-riny-u-nye eng-añg enye,
until they-may-return-hither-themselves the-kraal their,

n-e-'ya e-ñgorōyōni 'n-giri naa-te-lek-u-tua,
and-she-takes the-woman the-meats which-remained-hither (*or* over),

naa-lo ol-móruo a-inos ti-aji.
which-he-goes the-old-man to-eat in-hut.

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[1] And he thinks he is beckoning to her.

[2] And he plasters her head with them.

PLATE VIII

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Inside a Masai kraal.

Masai woman erecting kraal.

[Facing P. 170]

THE STORY OF THE FATHER OF MAROGO.

*539 There was once upon a time an old man called 'The Father of Marogo' who was a great glutton. He had only one daughter, Marogo, but he disliked the child very much as he had to provide food for her.

After a while his wife gave birth to a second child, and about the same time Marogo was married, and moved to her husband's kraal. The old man then lived alone with his wife and baby.

One day Marogo sent a messenger to invite her parents to come on the morrow to her husband's kraal as they intended to slaughter a bullock. When the messenger arrived, Marogo's father was away from home attending to his cattle, so the message was delivered to his wife, who replied that they accepted.

The cattle returned in the evening, and the woman said to her husband: 'Father of Marogo, Marogo has sent us a message.'

He replied, 'What did the hag say?'

The woman rebuked him for calling their daughter names, and told him that their son-in-law was going to slaughter a bullock the next day, and that Marogo had bidden them to the feast.

Marogo's father was delighted, and cried out: 'Ah! my dear Marogo. Anybody could see that she is my daughter.'

The next morning they started for their son-in-law's kraal, and on the road came to a big river. The woman, who had been carrying the baby, called out to her husband to help her. The old man told her to bring him the child and he would take it across; at the same time he gave his wife his clay pot, which he had exchanged for a goat, and instructed her not to let the water sweep it away.

He then entered the river, but before he reached the middle, he let go the child and the current carried it away. The woman burst into tears, but her husband told her to be quiet as the child would be picked up lower down the stream. He called out to some imaginary people, and when the sound ceased echoing among the trees, he said: 'Seize this child.' The echo came back to them, and he asked his wife if she heard the reply, after which he proposed that they should go on.

As they were leaving the bank, the woman asked him where the men were who had picked up the child. Marogo's father replied: 'You women are such fools! Even if this child is lost, won't you bear another?'

They continued their journey, and when they arrived near Marogo's

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kraal, the old man saw the people slaughtering the bullock. As his wife was some way behind, he beckoned to her with his club in order to point out to her that the feast had commenced. He thought he was only beckoning to her, but as his wife came up to him, he hit her on the head with the club, and made the blood gush forth.

He was sorry for what he had done, and picked up some earth which he plastered on the wound. He told his wife not to let the people they were visiting know that he had hit her; 'and,' he added, 'if you are offered plenty of meat, don't refuse. Put it on one side, and give it to me afterwards, for I shall not get enough to eat. Now that you have no child, you can take home whatever you don't eat.'

They stayed in their daughter's kraal until it was time to return, and the woman took away some of the meat that was left over for her husband to eat at home.

'L-omon loo-'ñgorōyok are oo 'l-mao.
The-news of-the-wives two and the-twins.

E-iwal-aka, n-e-tii ol-móruo, n-e-ata
He-it-entered-into, and-he-is-there the-old-man, and-he-has
'ñgorōyok are.
the-wives two.

N-e-ī-sho eng-ae-ñgorōyōni, n-a olupi
And-she-bears the-one (*or* other)-wife, and-she-is barren
eng-ae.
the-other.

N-e-ī-sho idya-ñgorōyōni ōshi-ake na-ī-sho,
And-she-bears that-wife always-only who-bears,
n-e-ī-u 'l-mao.
and-she-bears the-twins.

Ore idya ne-me-ī-sho n-e-iba-yu eng-ae,
Now that-one who-not-bears and-she-hate-will the-other,
n-ĕ-jo: 'Kaji a-iko, peiye aa-nyor-u
and-she-says: 'What I-do, so-that he-me-love-will
ol-móruo lai? N-a nyanna nanu ne-m-a-ī-sho[1].'
the-husband my? And-it-is this-here I who-not-I-bear.'

N-e-lo, n-e-duñg nekwa-kera e-'ng-ae
And-she-goes, and-she-cuts those-children of-the-other
'l-kimōjik, n-e-isho e-irur-a
the-fingers, and-she-gives (*or* does-this) she-sleeps-(herself)

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[1] And it is I who do not bear.

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eng-ae[1], n-e-el-ye o-sarge loo-'n-gera
the-other, and-she-rubs-on the-blood of-the-children

en-gutuk, n-ē-jo: 'Li-orere, e-inos-a
the-mouth, and-she-says: 'Oh-the-people, she-eaten-has

e-ñgorōyōni 'n-gera enyena.'
the-woman the-children her.'

N-ē-jo wōtu 'l-lewa lo-'ng-añg[2],
And-they-say come-(ye) the-males of-the-kraal,

n-e-dol o-sarge.
and-they-see the-blood.

Ne-m-e-tii 'n-gera e-'ng-ae, amu
And-not-they-are-there the-children of-the-other, for

e-isud-oiye to-'l-ūlul, ō-ta-nañg-aka
she-them-hidden-away-has in-the-drum, which-she-has-thrown-into

e-uaso.
the-river.

N-ē-jo ol-móruo: 'Kaji a-iko enna-ñgorōyōni
And-he-says the-old-man: 'What I-do this-woman

na-inos-a 'n-gera?'
who-eaten-has the-children?'

N-e-ipot, n-ē-jō-ki: 'N-ē-j-i-amu
And-he-her-calls, and-he-her-says-to: 'And-it-said-is-for or Because

i-'nos-a 'n-gera n-i-tō-ī-u-o openy, ā-isho
you-ate the-children whom-you-bore yourself, I-you-give

en-gias. I-'rita 'sirkon akenya o
the-work. You-herd the-donkeys presently until

tua.'
you-may-die.'

Ōnaa, n-e-aku e-ñgorōyōni en-na-irita
Well, and-she-becomes the-woman the-who-herds

'sirkon ing-oloñgi pôkin.
the-donkeys the-days all.

N-e-isho lido-ūlul ō-tii
And-it-gives (*or* does-this) that-drum which-they-are-there

'n-gera, n-e-'ya eng-are likae-osho.
the-children, and-it-it-carries the-water other-country.

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[1] While the other woman is asleep.

[2] And when the men of the kraal come.

N-e-dol il-móruak oo-tii aulo,
And-they-it-see the-old-men who-are-there outside-the-kraal,

n-ĕ-jo ol-likae-móruo: 'Nyelodo
and-he-says the-one (*or* other)-old-man: 'That-there

ol-ûlul lai.'
the-drum my.'

N-ĕ-jo ol-likae: 'En-ai en-dōki na-tii
And-he-says the-other: 'Mine the-thing which-is-there

atwa.'
inside.'

N-e-ita-y-u-ni ti-atwa eng-are.
And-it-put-out-hither-will-be from-within the-water.

N-ĕ-j-i en-da-bol[1], n-e-nyor-ikī-ni e-tii
And-it-said-is (ye)-open-(it), and-it-found-is they-are-there

'n-gera atwa, n-aa 'l-ayok pokiraare,
the-children within, and-they-are the-boys both,

n-e-dum-u-ni á-iya añg.
and-it-them-picked-up-hither-is to-be-carried kraal.

N-e-itō-pok ol-openy ō-tu-dum-u-a,
And-he-them-rears the-owner who-them-picked-up-hither,

n-e-aku 'l-ayok bōtoro, n-e-murat-i,
and-they-become the-boys big, and-it-them-circumcised-is,

n-e-aku 'l-muran.
and-they-become the-warriors.

Ore ten e-iguran oo 'l-kulikae, n-ĕ-j-i
Now when they-play with the-others, and-it-said-is

ake: 'Ainyô kullo lo-'l-ûlul?'
only: 'What these of-the-drum?'

N-ĕ-jo pokiraare: 'Ainyô-pe ĕ-j-i 'yook
And-they-say both: 'What-and (*or* Why) it-said-is us

lo-'l-ûlul?'
of-the-drum?'

N-e-ikilikwan ol-orere; n-e-inos-aki-ni
And-they-ask the-people; and-it-them-given-to-is (*or* informed)

taa en-n-e-iku-nu-no.
well the-which (*or* what)-it-them-happened-to.

N-ĕ-jō-kī-no 'l-muran: 'Maa-pe.
And-they-say-to-one-another the-warriors: 'Let-us-go

en-jore. Ore pe ki-ar-ú
the-war (*or* raid). Now when we-strike-hither (*or* capture)

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[1] And when they open it.

*539 'n-gīshu, ni-ki-pwó ol-osho opa
the-cattle, and-we-go the-country formerly

li-ki-'ñgu-á.'
which-we-leave-thither (*or* come-from).'

Ōnaa, n-e-pwo en-jore, n-ē-ar-u
Well, and-they-go the-war (*or* raid), and-they-strike-hither (*or* capture)

'n-gīshu kumok, n-e-im-ye en-dim,
the-cattle many, and-they-pass-through the-wood,

n-e-pwo aa-ba-ya en-gop enye.
and-they-go to-arrive-thither the-country their.

N-e-tum e-ñgorōyōni na-irita 'sirkon
And-they-get (*or* see) the-woman who-herds the-donkeys

ti-aulo, n-e-ikilikwan: 'Yēyo,
in-outside-the-kraal, and-they-her-ask: 'Mother,

ana-i-jo i-'rita 'sirkon? N-aa
if-you-say (*or* why) you-herd the-donkeys? And-they-are

'n-gera ōshi ná-irita 'sirkon ti-aulo.'
the-children always who-herd the-donkeys in-outside-the-kraal.'

N-ē-jo e-ñgorōyōni: 'Ee, 'n-gera ainei,
And-she-says the-woman: 'Yes, the-children my,

k-a-jō-ki-a 'ndae? Ki-rá opa 'n-o-'l-móruo ōbo.
?I-ye-tell-how ye? We-are formerly the-of-the-old-man one.

Ki-akú are. N-a-ī-u 'n-gera are,
We-become (*or* are) two. And-I-bear the-children two,

n-aa 'l-ayok pokiraare. N-a olupi
and-they-are the-boys both. And-she-is barren

eng-aīni ai. N-e-isho p'
the-husband's-other-wife my. And-she-gives (*or* does-this) when

a-ī-u 'n-gera, n-e-lōtu a-duñg il-kimōjik
I-bear the-children, and-she-comes to-cut the-fingers

loo-'n-gera, n-e-dum-u 'n-gera,
of-the-children, and-she-picks-up-hither the-children,

n-e-pik ol-ūlul, n-e-nañg-aki
and-she-them-puts-in the-drum, and-she-it-throws-into

e-uaso, n-á-ityam-aki, n-aa-el-ye o-sarge
the-river, and-she-me-jumps-at, and-she-me-rubs-on the-blood

en-gutuk, n-ē-jō-ki ol-orere le-'ng-añg:
the-mouth, and-she-says-to the-people of-the-kraal:

"Wōtu, en-da-siek-u amu e-tu-mut-a
"Come-(ye), (ye)-hasten-hither for she-has-finished

e-ñgorōyōni 'n-gera enyena."
the-woman the-children her."

'N-e-pwōnu ol-orere.
'And-they-come the-people.

'N-a-jo tē-jo[1]: "El-lejare, eitu a-inos,"
'And-I-say say: "The-lie, did-not I-them-eat,"

n-e-dol-i o-sarge l-aa-ti-pik-a
and-it-seen-is the-blood which-she-me-put-in

eng-aīni ai.
the-husband's-other-wife my.

'N-a-jo i-'sim-u[2], n-ē-jo ol-orere: "E-sipa."
'And-I-say deny, and-they-say the-people: "It-is-true."

'N-á-iba-yu ol-móruo lai, n-á-isho
'And-he-me-hate-will the-husband my, and-he-me-gives

m-a-irita 'sirkon oo taata.
that-I-may-herd the-donkeys until to-day.

'N-e-aku nēja taa, 'n-gera ainei.'
'And-it-becomes thus well, the-children my.'

Ōnaa, n-e-iyōlō-u 'l-muran ñgotonye,
Well, and-they-know-will the-warriors their-mother,

n-ē-jō-ki: ''Yook opa lello, n-e-'ya
and-they-her-say-to: 'We formerly these, and-it-us-takes

'yook e-uaso likae-osho, n-e-dum-u-ni
us the-river other-country, and-it-us-picked-up-hither-is

'yook likae-orere, n-e-itōti-i 'yook. Ore pe
us other-people, and-it-us-fed-is us. Now when

ki-bul-ó, n-e-li-kī-ni 'yook aa-jo
we-grow, and-it-us-said-to-is us to say (*or* that)

e-tu-dum-u-aki 'yook ki-tiī́ atwa ol-ūlul.
it-us-picked-up-hither-was us we-are-there in the-drum.

I-'ñgur-ai 'l-kimōjik lañg.'
Look-thither (*or* Behold) the-fingers our.'

N-e-iyōlō-u si ninye e-ñgorōyōni 'n-gera
And-she-know-will also she the-woman the-children

enyena.
her.

---

[1] And when I say.

[2] And when I deny.

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N-ĕ-jŏ-ki 'n-gera enyena: 'Wŏu, ta-lep-o
And-they-her-say-to the-children her: 'Come, milk

kunna-kīshu, ta-pal-a 'sirkon.'
these-cows, leave the-donkeys.'

N-e-pwo 'sirkon añg m-e-tii
And-they-go the-donkeys kraal not-she-is-there

en-jŏkut, n-ĕ-jo ol-orere: 'Kodee
the-herdswoman, and-they-say the-people: 'Where

taata 'N-oo-'sirkon[1]?'
now (*or* to-day) The-of-the-donkeys?'

Ore taisere n-e-dol-i e-ata 'l-kilani
Now morrow and-it-seen-is she-has the-clothes

sidan, n-ĕ-jo: 'Hae! k-e-noto 'N-oo-'sirkon
beautiful, and-they-say: 'Ho! ?she-has-got The-of-the-donkeys

il-opa-ayok oo-inos-a?'
the-former-boys whom-she-ate?'

N-e-lōtu ol-móruo lenye, n-ĕ-jo:
And-he-comes the-husband her, and-he-says:

'A-ar.'
'I-her-strike.'

N-ĕ-jŏ-ki 'l-muran: 'Papa-i,
And-they-him-say-to the-warriors: 'Father-you,

ta-pal-a, mi-ar; inno, imboto
leave-(her)-alone, do-not-strike-(her); go, call

'l-lewa le-'ng-añg pe ki-pwōnú
the-males of-the-kraal and we-come

á-iruesh-a.'
to-talk-with-one-another.'

Ōnaa, n-e-pwōnu 'l-lewa le-'ng-añg
Well, and-they-come the-males of-the-kraal

n-e-igwen-a, n-e-nyor-ikí-ni aa
and-they-consider-with-one-another, and-it-found-is to-be

'l-lo-'l-móruo 'l-muran.
the-of-the-old-man the-warriors.

N-ĕ-jo ol-móruo: 'A-ar idya-ñgorōyōni
And-he-says the-old-man: 'I-strike that-woman

olupi m-e-tua.'
barren that-she-may-die.'

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[1] The vowel of the feminine article is frequently omitted in the formation of proper names.

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

PLATE IX

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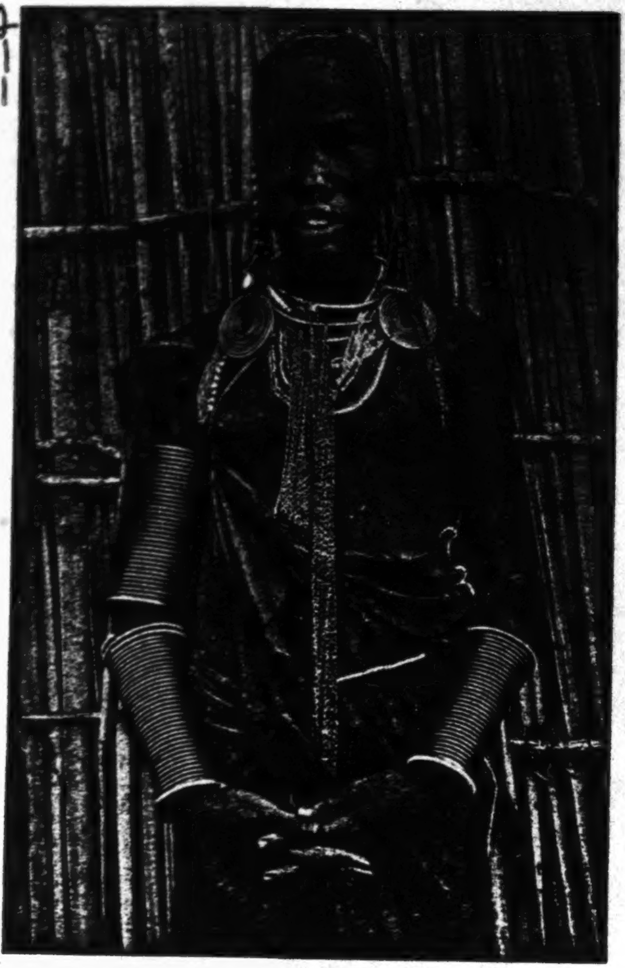

E-siangiki, or young married woman.

[Facing P. 177]

539*

N-ē-jo	'l-muran :	'Mi-ar,	papa,
And-they-say	the-warriors :	'Do-not-strike-(her),	father,

i-njo-o	en-gias	opa	n-i-njo-o	yēyo.'
give-(her)	the-work	formerly	which-you-gave	mother.'

Ōnaa,	n-e-isho-ri	idya-ñgorōyōni	m-e-irita
Well,	and-it-given-is	that-woman	that-she-may-herd

'sirkon	il-arin	le-'n-gishon	enye.
the-donkeys	the-years	of-the-life	her.

THE STORY OF THE TWO WIVES AND THE TWINS.

There was once upon a time a man who had two wives. By one wife he had no family, but by the other he had several children.

The latter on one occasion gave birth to twins, and great was her joy when she heard that both the children were boys. The barren woman, however, was so jealous that she made up her mind to do something that would turn her husband's love for the happy mother to hatred. She took the babies while their mother was sleeping, and cut their fingers, after which she rubbed some of the blood on their mother's mouth. She then put the children into a drum, which she threw into the river, and called to the other inhabitants of the kraal to come and look at the woman who had eaten her offspring. The men came, and, seeing the blood, believed the story, especially as the children were nowhere to be found. The old man was at first uncertain what to do with the supposed murderess; but after a while he called her to him and told her that as a punishment she should herd donkeys for the rest of her days.

The drum in which the woman had put the children was carried along by the current to another country, and some old men who were sitting on the bank of the river outside their kraal saw it as it was floating down the stream. The one who saw it first claimed it as his, whilst one of the others claimed the contents, whatever they might be. The drum was fished out of the water, and when it was opened the two babies were brought to light. The old man who had claimed the contents of the drum took the children to his hut, and fed them, and brought them up as his own sons.

In course of time the boys grew up, were circumcised, and became warriors. They had received the nickname 'Sons-of-the-drum' from their playmates and fellow warriors, and as they did not understand the meaning, they asked the older people why it had been given them. On hearing the story of their being found in a drum in the river, they

*539 decided to pay a visit to the country of their birth; and so as not to arrive empty-handed, they thought it would be well to first of all undertake a raid, and capture some cattle. They shortly afterwards started off on a raiding expedition, and succeeded in lifting a herd of cattle. They then passed through a forest, arriving eventually in another country where signs of habitation soon became evident. They had not proceeded far before they came upon a woman herding donkeys outside a kraal. That a woman should undertake so menial a task surprised them to such an extent that they went up to her and accosted her. 'How is it,' they asked, 'that you are herding the donkeys? Is this not the children's work?'

The woman replied: 'It is painful to me to explain to you, my children, why I do this work.' She, however, proceeded to tell them the pathetic story of her life. She related how her husband had had two wives, and whilst the other one was barren, she herself gave birth to several children. She spoke of her twins, and described how the other woman had come to her while she was asleep, cut her babies' fingers, and smeared the blood on her mouth. She went on to say that the children were put into a drum by the other wife, and thrown into the river; and she dwelt on the punishment to which she had been sentenced.

The warriors on hearing this account said to the woman: 'We are your children, look at our fingers,' and they related to her the story which had been told them of their being found in the drum.

The woman at once recognized her sons, and, at their request, left the donkeys and milked their cows. The donkeys went back to the kraal by themselves in the evening, and the people asked one another where 'the donkey-woman' was, this being the name which had been given to the herdswoman.

On the morrow she was seen dressed in new clothes, and the inhabitants of the kraal asked if 'the donkey-woman' had found the sons she had eaten. When her husband saw her, he wished to beat her; but he was deterred by the two warriors, who requested him to call a meeting of the men of the kraals so that they might talk with them.

The men came, and it was found that the warriors were the old man's sons.

The old man then wished to kill his barren wife, but his sons told him to give her the same work to do which he had formerly given to their mother. This he did, and the guilty woman was sentenced to herd donkeys for the rest of her life.

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

539*

'L-omon lo-'l-kurto ŏ-j-i Kunju[1]
The-news of-the-caterpillar which-called-is Kunju
oo 'n-dŏkitin o-'sero.
and the-things of-the-forest.

E-isho-o ops, n-e-lo ol-kurto
He-gave (*or* did-this) formerly, and-he-goes the-caterpillar
eng-aji e-'n-gitŏjo.
the-hut of-the-hare.

N-e-lŏtu en-gitŏjo e-iñgu-a e-lilit-a,
And-he-comes the-hare he-leaves-thither (*or* comes-from) he-walks-(himself),
n-ĕ-jo w̆ŏu kutuk-aji[2], n-e-dol
and-he-says come mouth-hut (*or* door), and-he-sees
i-roruat o-'l-kurto, n-ĕ-jo en-gitŏjo:
the-footsteps of-the-caterpillar, and-he-says the-hare:
'Ainyŏ na-tii eng-aji ai?'
'What which-is-there the-hut my?'

N-ĕ-jo ol-kurto to-'l-toilo kitok: 'Nánu
And-he-says the-caterpillar with-the-voice big: 'I
ol-murani lo-Le-kiado! o-ibil-o
the-warrior of-The-long-one! whom-they-unfastened-become
'mungen ki-ar-á te-Kurtiale. A-purd-aki
the-anklets we-strike-with-one-another (*or* fight) in-Kurtiale. I-crush-to
e-muny en-gop! N-a-ita-a
the-rhinoceros the-earth! And-I-make-become (*or* make)
le-'ng-aina e-mŏdioi! Nanu, m-e-itĕ-u-nŏ-yu[3].'
of-the-arm (*or* elephant) the-cow's-dung! I, not-it-venture-itself-will.'

N-e-iny-ŏtŏto en-gitŏjo a-lo, n-ĕ-jo: 'He!
And-he-arises the-hare to-go, and-he-says: 'Ho!
a i-jo ol-o-ita-a le-'ng-aina
you-are you-say the-who-made of-the-arm (*or* elephant)
e-mŏdioi; nanu adde n-a-ik'-aja?'
the-cow's-dung; I afterwards and-I-do-how?'

---

[1] Ol-kurto is the name of any caterpillar, but more especially the caterpillars of the geometer species; ol-kurto ŏji kunju is the name given to hairy caterpillars.

[2] And when he comes to the door.

[3] It is I; nobody will venture to attack me.

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N-e-lo en-gitōjo, n-e-tum en-derash,
And-he-goes the-hare, and-he-gets (*or* sees) the-jackal,

n-ē-jō-ki: 'Aa-ta-sai-ya, le-papa lai,
and-he-him-says-to: 'I-you-have-prayed, O-the-father my,

maa-pe pe i-lo a-irór-ie ol-kitok-tuñgani
let-us-go so-that you-go to-speak-with the-big-man

ō-tii eng-aji ai.'
who-is-there the-hut my.'

N-e-pwo, n-e-isho en-derash pe
And-they-go, and-he-gives (*or* does this) the-jackal when

e-ba-iki ālo e-'ng-aji, n-e-buak,
he-reaches neighbourhood of-the-hut, and-he-cries-out,

n-ē-jo: 'Waa Waa. Ainyō
and-he-says: (Noise resembling a jackal's cry.) 'What

na-tii eng-aji e-'n-gitōjōni[1] ai!'
which-is-there the-hut of-the-hare my!'

N-ē-jo ol-kurto: 'Nanu ol-murani
And-he-says the-caterpillar: 'I the-warrior

lo-Le-kiado! o-ibil-o 'mungen
of-The-long-one! whom-they-unfastened-become the-anklets

ki-ar-á te-Kurtiale! A-purd-aki e-muny en-gop!
we-fight in-Kurtiale! I-crush-to the-rhinoceros the-earth!

N-a-ita-a le-'ng-aina e-mōdioi!
And-I-make of-the-arm (*or* elephant) the-cow's-dung!

Nanu, m-e-itō-u-nō-yu.'
I, not-it-venture-itself-will.'

N-ē-jō-ki en-derash en-gitōjo: 'M-a-itō-u
And-he-says-to the-jackal the-hare: 'Not-I-venture

taa nanu ella.'
well I this-one.'

N-e-lo en-gitōjo, n-e-tum ol-keri,
And-he-goes the-hare, and-he-gets (*or* sees) the-spotted-one (*or* leopard),

n-ē-jō-ki: 'Maa-pe pe i-lo a-irór-ie
and-he-him-says-to: 'Let-us-go so-that you-go to-talk-with

ol-kitok-tuñgani ō-tii eng-aji ai.'
the-big-man who-is-there the-hut my.'

N-ē-jō-ki: 'Maa-pe.'
And-he-him-says-to: 'Let-us-go.'

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[1] Poetical form.

N-e-pwo,   n-e-ba-ya,   n-ĕ-jo
And-they-go,   and-they-arrive-thither,   and-he-says

ol-keri :   'Ainyŏ   na-tii   eng-aji
the-spotted-one (*or* leopard) :   'What   which-is-there   the-hut

e-'n-gitŏjŏni   ai !'
of-the-hare   my !'

N-ĕ-jo   ol-kurto :   'Nanu   ol-murani
And-he-says   the-caterpillar :   'I   the-warrior

lo-Le-kiado !   o-ibil-o   'mungen
of-The-long-one !   whom-they-unfastened-become   the-anklets

ki-ar-á   te-Kurtiale !   A-purd-aki   e-muny   en-gop !
we-fight   in-Kurtiale !   I-crush-to   the-rhinoceros   the-earth !

N-a-ita-a   le-'ng-aina   e-mŏdici !   Nanu,
And-I-make   of-the-arm (*or* elephant)   the-cow's-dung !   I,

m-e-itĕ-u-nŏ-yu.'
not-it-venture-itself-will.'

N-ĕ-jo   ol-keri :   'Pasa !   e-purd
And-he-says   the-spotted-one (*or* leopard) :   'Ah!   he-crushes

ol-le-'ng-aina,   o   e-muny,   o   nanu.'
the-of-the-arm (*or* elephant),   and   the-rhinoceros,   and   I.'

N-e-lo   en-gitŏjo,   n-e-ipot   e-muny,
And-he-goes   the-hare,   and-he-calls   the-rhinoceros,

n-ĕ-jŏ-ki :   'Wŏu,   aa-ta-sai-ya,   ta-ar-ai
and-he-him-says-to :   'Come,   I-you-have-prayed,   strike-thither (*or* drive-away)

ol-tuñgani   ŏ-tii   eng-aji   ai.'
the-man   who-is-there   the-hut   my.'

N-e-lŏtu   e-muny,   n-ĕ-jo :   'Añgae
And-he-comes   the-rhinoceros,   and-he-says :   'Who

ŏ-tii   eng-aji   e-'n-gitŏjŏni   ai !'
who-is-there   the-hut   of-the-hare   my !'

N-ĕ-jo   ol-kurto :   'Nanu   ol-murani
And-he-says   the-caterpillar :   'I   the-warrior

lo-Le-kiado !   o-ibil-o   'mungen
of-The-long-one !   whom-they-unfastened-become   the-anklets

ki-ar-á   te-Kurtiale !   A-purd-aki   e-muny   en-gop !
we-fight   in-Kurtiale !   I-crush-to   the-rhinoceros   the-earth !

N-a-ita-a   le-'ng-aina   e-mŏdioi !   Nanu,
And-I-make   of-the arm (*or* elephant)   the-cow's-dung !   I,

m-e-itĕ-u-nŏ-yu.'
not-it-venture-itself-will.'

*539 Ore pe e-niñg e-muny lello-rorei,
Now when he-hears the-rhinoceros these-words,

n-ê-jo: 'He! Ai! nōja e-tiu? Aa-purd-i
and-he-says: 'Ho! What! thus it-is-like? It-me-crushed-is

adde nanu. A-lo taa nanu.'
afterwards me. I-go well I.'

N-e-lo en-gitōjo, n-e-ipot ol-le-'ng-aina,
And-he-goes the-hare, and-he-calls the-of-the-arm (*or* elephant),

n-e-lōtu, n-ê-jo: 'Ainyō na-tii eng-aji
and-he-comes, and-he-says: 'What which-is-there the-hut

e-'n-gitōjōni ai?'
of-the-hare my?'

N-ê-jo ol-kurto: 'Nanu ol-murani
And-he-says the-caterpillar: 'I the-warrior

lo-Le-kiado! o-ibil-o 'mungen
of-The-long-one! whom-they-unfastened-become the-anklets

ki-ar-á te-Kurtiale! A-purd-aki e-muny en-gop!
we-fight in-Kurtiale! I-crush-to the-rhinoceros the-earth!

N-a-ita-a le-'ng-aina e-mōdioi! Nanu,
And-I-make of-the-arm (*or* elephant) the-cow's-dung! I,

m-e-itē-u-nō-yu.'
not-it-venture-itself-will.'

N-ê-jo ol-le-'ng-aina: 'Añgaa! á-itá-i
And-he-says the-of-the-arm (*or* elephant): 'Hah! it-me-made-is

adde nanu e-mōdioi. M-a-itē-u pae
afterwards me the-cow's-dung. Not-I-venture and

nanu elle.'
I this-one.'

N-e-dol en-gitōjo en-dua, n-ê-jō-ki:
And-he-sees the-hare the-frog, and-he-him-says-to:

'Wōu, pasinai, i-'ñgur-ai anake i-ndim
'Come, please, look-thither (*or* see) if you-are-able

a-ita-y-u ol-tuñgani ō-ta-la-iki-nōte-ki
to-take-out-hither the-man whom-they-have-unable-been

ō-tii eng-aji ai.'
who-is-there the-hut my.'

N-ê-jō-ki en-dua: 'Maa-pe.'
And-he-him-says-to the-frog: 'Let-us-go.'

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N-e-puo, n-e-ba-ya, n-ē-jo
And-they-go, and-they-arrive-thither, and-he-says

en-dua: 'Añgae ō-tii eng-aji e-'n-gitōjōni ai!'
the-frog: 'Who who-is-there the-hut of-the-hare my!'

N-ē-jo ol-kurto: 'Nanu ol-murani
And-he-says the-caterpillar: 'I the-warrior

lo-Le-kiado! o-ibil-o 'mungen
of-The-long-one! whom-they-unfastened-become the-anklets

ki-er-á te-Kurtiale! A-purd-aki e-muny en-gop!
we-fight in-Kurtiale! I-crush-to the-rhinoceros the-earth!

N-e-ita-a le-'ng-aina e-mōdioi! Nanu,
And-I-make of-the-arm (*or* elephant) the-cow's-dung! I,

m-e-itō-u-nō-yu!
not-it-venture-itself-will!

N-e-itō-ki en-dua a-igut-aki, n-ē-jo:
And-he-him-does-again the-frog to-move-towards, and-he-says:

'A-ēuo eng-oiñgōni, en-dyañgadad, n-a-ata
'I-have-come the-strong-person, the-leaper, and-I-have

'n-duli 'n-e-'ñgape, n-aa-pik-i eng-Ai
the-buttocks the-of-the-post, and-it-me-put-in-is the-God

e-nikāke.'
the-vileness.'

N-e-ikirikir-a ol-kurto.
And-he-trembles-(himself) the-caterpillar.

N-e-nyik-aa en-dua.
And-he-pushes-thither (*or* approaches-thither) the-frog.

N-ē-jo ol-kurto e-ikirikir-a: 'Nanu
And-he-says the-caterpillar he-trembles-(himself): 'I

kul-to[1], nanu kul-to.'
caterpillar, I caterpillar.'

Ōnaa, n-e-ibuñg i-ñgwēsin aa-yet-u,
Well, and-they-him-seize the-animals to-drag-hither,

n-e-'ya-u boo, n-e-kweni pōki-tōki
and-they-him-bring outside-the-hut, and-it-laughs every-thing

na-tii inne te-'n-daboi n-e-ita-yo
which-is-there here at-the-trouble which-it-put-out-thither

ol-kurto.
the-caterpillar.

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[1] The change of *r* to *l* signifies something weak or small.

THE STORY OF THE CATERPILLAR AND THE WILD ANIMALS.

*539 Once upon a time a caterpillar entered a hare's house when the owner was absent. On his return the hare noticed the marks on the ground, and cried out: 'Who is in my house?' The caterpillar replied in a loud voice: 'I am the warrior-son of the long one, whose anklets have become unfastened in the fight in the Kurtiale country. I crush the rhinoceros to the earth, and make cow's dung of the elephant! I am invincible!'

The hare went away saying: 'What can a small animal like myself do with a person who tramples an elephant under foot like cow's dung?' On the road he met the jackal, and asked him to return with him and talk with the big man who had taken possession of his house. The jackal agreed, and when they reached the place, he barked loudly, and said: 'Who is in the house of my friend the hare?'

The caterpillar replied: 'I am the warrior-son of the long one, whose anklets have become unfastened in the fight in the Kurtiale country. I crush the rhinoceros to the earth, and make cow's dung of the elephant! I am invincible!' On hearing this the jackal said: 'I can do nothing against such a man,' and left.

The hare then fetched the leopard, whom he begged to go and talk with the person in his house. The leopard, on reaching the spot, grunted out: 'Who is in the house of my friend the hare?' The caterpillar replied in the same manner as he had done to the jackal, and the leopard said: 'If he crushes the elephant and the rhinoceros, he will do the same to me.'

They went away again, and the hare sought out the rhinoceros. The latter, on arriving at the hare's house, asked who was inside, but when he heard the caterpillar's reply, he said: 'What, he can crush me to the earth! I had better go away then.'

The hare next tried the elephant, and asked him to come to his assistance, but on hearing what the caterpillar had to say, the elephant remarked that he had no wish to be trampled under foot like cow's dung, and departed.

A frog was passing at the time, and the hare asked him if he could make the man who had conquered all the animals leave his house. The frog went to the door and asked who was inside. He received the same reply as had been given to the others, but instead of leaving, he went nearer, and said: 'I, who am strong and a leaper, have come. My buttocks are like the post, and God has made me vile.' 539*

When the caterpillar heard this, he trembled, and as he saw the frog coming nearer, he said: 'I am only the caterpillar.'

The animals who had collected near seized him, and dragged him out; and they all laughed at the trouble he had given.

'L-omon lo-'l-murani oo 'l-Lumbwa.
The-news of-the-warrior and the-Lumbwa.

E-i-sho-o ope, n-e-pwo l'-muran
They-gave (or did-this) formerly, and-they-go the-warriors
ol-pul.
the-slaughter-house.

Ore e-ti-tyo to-'l-pul,
Now they-have-not-yet-returned from-the-slaughter-house,

n-e-purtaa 'l-Lumbwa, n-e-'ya 'n-gishu,
and-they-come the-Lumbwa, and-they-take the-cattle,

n-e-ar ake en-gerai na-tii aulo.
and-they-kill also the-child who-is-there grazing-ground.

N-e-lo en-dito a-ipot ol-alashe lenye
And-she-goes the-girl to-call the-brother her

to-'l-pul, n-e-jo: 'Lo-muran,
from-the-slaughter-house, and-she-says: 'O-the-warriors,

kulo lo-'l-ö-pur-u[1], e-ipir-a
these of-the-which-smoke, it-directed-towards-become

en-derit il-Lumbwa, n-e-aissi
the-dust the-Lumbwa, and-she-is-near-hearing

eng-ayau, n-e-rash-a 'ng-asho
the-black-and-white-cow, and-they-blotched-become the-small-calves

'sodari, n-e-ibelibel il-oingok
the-sides-of-the-head, and-they-move-to-and-fro the-bulls

l-ruga, n-e-itak-a en-gerai
the-humps, and-he-buried (or hidden)-become the-child

to-'rgia, en-rash-a kurumi lanei[2].'
by-the-path, who-blotched-become lower-part-of-the-backs my.'

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[1] Another term for the slaughter-house.

[2] Another name for ol-kipin, or apron of goat's skin which the warriors wear when proceeding on a journey. [391]

#539 N-e-jo 'l-muran: 'M-e-tii ene
And-they-say the-warriors: 'Not-he-is-there here

ol-alashe lino; kwet-a kuldo-pik.'
the-brother your; run those-daughter-houses.'

N-e-lo.
And-she-goes.

Ore ele-murani o-ĩngor-a
Now this-warrior whom-she-looks-hither (or searches)

en-dito ol-alashe, e ninye ol-openy kuna-kishu
the-girl the-brother, it-is he the-owner these-cattle

naa-'ya-waita 'l-mañgati.
which-they-took the-enemies.

N-e-jo-ki ol-alashe: 'K-e-'ya-waita
And-he-her-says-to the-brother: '? They-taken-have

'l-Lumbwa 'n-gishu?'
the-Lumbwa the-cattle?'

N-e-jo en-dito: 'Ee.'
And-she-says the-girl: 'Yes.'

N-e-gol naleñg ele-murani, n-e kitok
And-he-is-fierce very this-warrior, and-he-is big

a-lañg ll-kulikae pôkin.
to-surpass the-others all.

N-e-jo-ki ol-murani o-singa lenye:
And-he-says-to the-warrior the-servant (or slave) his:

'Bindi, i-njo-o-ki 'n-amuka.'
'Bindi, give-me the-sandals.'

N-e-jo-ki o-singa: 'M-a-idim-a,
And-he-him-says-to the-servant: 'Not-I-be-able-shall,

amu kitok naleñg.'
for big very.'

N-e-jo-ki ol-murani
And-he-him-says-to the-warrior:

'I-mbiripar-a.'
'Roll-(them)-over-and-over-hither.'

N-e-itô-ki n-e-jo-ki ol-murani: 'I-njo-o-ki
And-he-does-again and-he-him-says-to the-warrior: 'Give-me

em-bere ai.'
the-spear my.'

N-e-jo o-singa: 'M-a-idim-a.'
And-he-says the-servant: 'Not-I-be-able-shall.'

N-ĕ-jo ol-murani: 'I-mḅeriper-u.'
And-he-says the-warrior: 'Roll-(them)-over-and-over-hither.' 539*

N-e-iperiper-u o-singa,
And-he-them-rolls-over-and-over-hither the-servant,
n-e-'ya-u.
and-he-them-brings.

N-e-pwo.
And-they-go.

Ore pe e-ba-iki eng-oitoi, n-e-nyor-iki
Now when they-reach the-road, and-they-find
e-shōmo 'l-mañgati en-n-e-lakwa.
they-have-gone the-enemies where-it-is-far.

N-e-suj, n-e-tum e-wĕji
And-they-them-follow, and-they-get (*or* see) the-place
n-e-tō-í-ki-o en-giteñg enye.
which-it-bore-in the-cow his.

N-e-itō-ki aa-tum kulle to-'l-turoto,
And-they-do-again to-get (*or* see) milks by-the-pond,
n-e-iyōlō-u aa-jo 'n-e-'n-giteñg enye,
and-they-know-will to-say (*or* that) the-of-the-cow their,
n-ĕ-jō-ki o-singa lenye: 'O-Rindi, i-'nyorinyor-a
and-he-says-to the-servant his: 'The-Rindi, taste
kunna-alle.'
these-milks.'

N-e-inyorinyor, n-ĕ-jō-ki: 'K-in-e-anu?'
And-he-them-tastes, and-he-him-says-to: '? The-of-when?'

N-ĕ-jō-ki 'Rindi: ''N-e-'ng-ae-oloñg.'
And-he-him-says-to Rindi: 'The-of-the-other-day.'

N-ĕ-jō-ki; 'Maa-pe.'
And-he-him-says-to: 'Let-us-go.'

N-e-pwo, n-e-tum kulye-alle to-'l-bălbăl,
And-they-go, and-they-get (*or* see) other-milks by-the-lake,
n-ĕ-jō-ki ol-murani: 'I-'ñgur-ai sii kunna.'
and-he-him-says-to the-warrior: 'Look-thither } (*or* Try) } also these.'

N-e-iñgur-aa, n-ĕ-jō-ki:
And-he-them-looks-thither (*or* tries), and-he-him-says-to:
'Oi! 'n-e-ñgole dama.'
'Oh! the-of-yesterday day.'

N-e-pwo.
And-they-go.

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Ore pe e-keny-u, n-e-tum kulye,
Now when it-dawns, and-they-get (*or* see) others,
n-ĕ-jŏ-ki ol-murani: 'O-Rindi, i-'ñgur-ai
and-he-him-says-to the-warrior: 'The-Rindi, look-thither (*or* try)
sii kunna.'
also these.'

N-e-iñgur-aa, n-ĕ-jŏ-ki:
And-he-them-looks-thither (*or* tries), and-he-him-says-to:
''N-e-ñgole teipa kunna.'
'The-of-yesterday evening these.'

N-e-pwo, n-e-itŏ-ki n-e-tum kulye,
And-they-go, and-they-do-again and-they-see others,
n-e-iñgur-aa o-singa, n-ĕ-jo:
and-he-them-looks-thither (*or* tries) the-servant, and-he-says:
''N-e-duo tadŏkenya.'
'The-of-to-day morning.'

N-e-pwo, n-e-tum kulye, n-ĕ-jo
And-they-go, and-they-get (*or* see) others, and-he-says
ol-murani: 'Oo sii kunna.'
the-warrior: 'And again these.'

N-ĕ-jo o-singa: 'Taata e-im-a enna.'
And-he-says the-servant: 'Now they-passed-have here.'

N-e-pwo, n-e-tum kulye, n-ĕ-jŏ-ki
And-they-go, and-they-see others, and-he-him-says-to
ol-murani: 'O-Rindi, i-'ñgur-ai kunna amu
the-warrior: 'The-Rindi, look-thither (*or* try) these for
a-jo nanu e-taa en-ni-ki-'nep-ŭ[1].'
I-say I it-has-become the-which (*or* when)-we-them-meet.'

N-e-iñgur-aa o-singa, n-ĕ-jo:
And-he-them-looks-thither (*or* tries) the-servant, and-he-says:
'Oi! Ka? m-e-li-o e-pwo
'Oh! How? not-they-visible-are they-go
te-lughunya-'yook?'
at-head-us (*or* in-front-of-us)?'

N-e-pwo, n-e-inep-u, n-ĕ-ar-are
And-they-go, and-they-them-meet, and-he-fights-with
illo-murani 'l-mañgati, n-e-mut,
this-warrior the-enemies, and-he-them-finishes,
n-e-riny-u 'n-gishu enyena añg.
and-he-returns-hither the-cattle his kraal.

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[1] For I think we shall meet them shortly.

THE STORY OF THE WARRIOR AND THE LUMBWA[1]. 539*

Once whilst the Masai warriors were slaughtering a bullock in the woods, their enemies, the Lumbwa, suddenly appeared at the kraal, and drove off the cattle that were grazing near at hand, killing at the same time the boy who was herding them.

A young girl, the sister of the owner of the cattle, on hearing the news, ran to the slaughter-house to call her brother. On her arrival she cried to the warriors: 'O ye who are feasting! The dust rises in the direction of Lumbwa; the black and white cow is on the point of giving birth; the small calves have blotches on the sides of their heads; the bulls' humps move to and fro; and the child's body lies by the wayside. Ye who are wearing your goat-skin aprons, and are ready for the fray, come!'

The warriors told her that her brother was not there, and advised her to go some distance further to a spot where others were also slaughtering. She started off again, and after a time found her brother, who treated the matter very lightly. On hearing what had occurred he called to his servant, Rindi, and told him to bring his sandals and spear.

Now this warrior was such a giant that his servant was unable to lift his weapons or sandals, and was obliged to roll them over and over until he reached the spot where his master was waiting. Some days elapsed after the theft of the cattle before the warrior was ready to start off in pursuit of the enemy, and then he was only accompanied by his servant.

After proceeding a short distance they arrived at a spot where the cow had cast its calf, and some way further on they reached a pond, near which some milk had been spilt. The warrior told his servant to taste this milk in order that he might know how far ahead of them the enemy was. Rindi tried the milk, and said it had been there two days. They continued their journey, and later on came to a lake where they found some more milk. Rindi tasted this too, and said it had been there since the preceding day.

The next morning they again saw some milk by the road, and this Rindi declared to have been spilt the night before.

On they went again, and during the course of the day came upon some more milk, which they found to be quite fresh. Rindi on tasting

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[1] The Lumbwa Masai or 'l-Oikop, resident in German East Africa.

* 539 it asked the warrior if he could not see the Lumbwa as they could only be a short distance in front of them.

Shortly after this they came up with the enemy, and after a fight the warrior killed them all, and recovered his cattle, which he drove back to his kraal.

'L-omon lo-'l-ayōni o ol-alashe o o-singōlio lenye.
The-news of-the-boy and the-brother and the-song their.

E-iwal-aka, n-e-tii ol-móruo, n-e-ata
He-it-entered-into, and-he-is-there the-old-man, and-he-has

'ñgorōyok are, n-e-ata kunna-'ñgorōyok in-gera
the-wives two, and-they-have these-wives the-children

aa nabo[1], n-aa 'l-ayok pokiraare.
to-be one, and-they-are the-boys both.

N-ē-ä e-ñgorōyōni nabo, n-e-iñgu-a
And-she-dies the-woman one, and-she-leaves-thither

en-gerai.
the-child.

N-ē-jō-ki ol-móruo e-ñgorōyōni na-ish-u:
And-he-says-to the-husband the-wife who-lives:

'I-ngo enna-kerai pe e-boit-are eng-ae.'
'Take-hold-of this-child so-that he-is-together-with the-other.'

N-ē-jo e-ñgorōyōni: 'Aiya.'
And-she-says the-woman; 'Very-well.'

Ōnaa, n-e-ton-i 'na-duo-ayok[2]
Well, and-they-stay these-a-short-while-ago-boys

aa-boit-a, n-e-nyor-u-no
to-be-with-one-another, and-they-love-will-one-another

en-ne-m-e-tii tōki[3].
the-which (*or* where)-not-it-is-there thing.

N-e-aku bōtoro, n-e-rub-a
And-they-become big, and-they-accompany-one-another

shoo 'ng-oloñgi pōkin.
grazing-ground the-days all.

N-e-isho e-ñgorōyōni, n-e-iba-yu en-gerai
And-she-gives (*or* does-this) the-woman, and-she-hate-will the-child

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[1] One apiece.

[2] These boys who were mentioned a short while ago.

[3] And they love one another very much.

e-'ng-ae, n-ā-jo: 'K-aji a-iko peiye a-ar
of-the-other, and-she-says: 'How I-do so-that I-kill

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enna-gherai, po e-tum en-gerai ai en-daa kitok.'
this-child, so-that he-gets the-child my the-food big.'

N-e-ta-a nenna-kera 'l-ayok bōtoro e-irita
And-they-became these-children the-boys big they-herd

'n-gishu, n-e-ata en-giteñg enye na-das
the-cattle, and-they-have the-cow their which-they-suck

ake pokiraare, n-ō-j-i eng-arna e-inna-kiteñg,
only both, and-it-called-is the-name of-this-cow,

en-Dambu [1].
the-Dapple-grey.

N-a ake e-isho p' e-aku
And-it-is only they-give (or do-this) when it-becomes

e-iyō-u-u [2] n-e-das, n-e-rany:
they-wish-will and-they-suck, and-they-sing:

E-itu-rup-aka [3] en-Dambu añg,
She-has-lowered-(the milk) the-Dapple-grey our,

En-goi-papai [4],
The-child-(of)-father,

Ne-m-a-das il-ki linōno,
Whom-not-I-suck the-teats your,

En-goi-papai.
The-child-(of)-father.

N-e-aku illo o-singōlio lenye ten e-das
And-it-becomes this the-song their when they-suck

inna-kiteñg enye.
this-cow their.

N-e-iwal-aka inna-ñgorōyōni, n-e-tur-u [5] en-gumoto
And-she-it-enters-into this-woman, and-she-digs the-pit

ti-atwa eng-aji.
within the-hut.

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[1] In this word *s* changes to *d* after *n*: o-sambu, the dapple grey bull *or* the bull of many colours; en-dambu, the dapple grey cow *or* the cow of many colours.

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[2] In the third person plural of the present and future tenses of the verb a-iyō-u, to wish, the last letter is doubled.

[3] Masai cattle are able to restrain their flow of milk, and this word is only used when a cow allows the milk to come on the calf being put to her udder.

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[4] A pet term for brother, used sometimes by children.

[5] A-tur is to dig (intr.), a-tur-u, to dig (tr.).

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Ore p' e-idip, n-ĕ-jō-ki en-gerai
Now when she-it-finishes, and-she-says-to the-child

ne-me-ata ñgotonye: 'Lá-isho-o eng-Ai!'
who-not-has the-mother: 'Whom-me-gave the-God!'

N-ĕ-jo en-gerai: 'Oi.'
And-he-says the-child: 'Yes.'

N-ĕ-jō-ki: 'Ten e-ipir eng-oloñg[1],
And-she-him-says-to: 'When it-us-is-opposite-to the-sun,

n-i-lōtu añg peiye aa-barn.'
and-you-come kraal so-that I-you-shave.'

N-ĕ-jo en-gerai: 'Aīya.'
And-he-says the-child: 'Very-well.'

N-e-lo en-gerai álo oo-'n-gīshu o ol-likae.
And-he-goes the-child place of-the-cattle with the-other.

N-e-isho ake p' e-ipir
And-he-gives (*or* does-this) only when it-him-is-opposite-to

eng-oloñg, n-e-lōtu añg.
the-sun, and-he-comes kraal.

N-ĕ-jō-ki e-ñgorŏyŏni: 'Inno kejek e-'ruat,
And-she-him-says-to the-woman: 'Go feet of-the-bed,

i-'ya-u em-bene na-tii ol-murunya.'
bring the-bag which-it-is-there the-razor.'

N-e-lo en-gerai en-n-e-tii
And-he-goes the-child the-which (*or* where)-it-is-there

en-gumoto na-tu-tur-u-o e-ñgorŏyŏni, n-e-do-iki
the-hole which-she-dug the-woman, and-he-it-descends-into

m-e-dol-ita.
not-he-it-seeing-is.

Ŏnas, n-e-lōtu e-ñgorŏyŏni, n-e-pik o-soit
Well, and-she-comes the-woman, and-she-puts-in the-stone

kitok.
big.

N-e-pwōnu 'n-gīshu añg teipa, n-e-lo
And-they-come the-cattle kraal evening, and-she-goes

e-ñgorŏyŏni, n-e-lep-u kulle kumok,
the-woman, and-she-milks-hither milks many,

n-e-'ya-ki en-gerai enya.
and-she-them-takes-to the-child her.

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[1] Midday.

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N-ĕ-jō-ki en-gerai ñgotonye: 'Yĕyo, kodee
And-he-says-to the-child his-mother: 'Mother, where

ol-alashe lai?'
the-brother my?'

N-ĕ-jō-ki: 'A-ta-barn-o duo,
And-she-him-says-to: 'I-him-shaved a-short-while-ago,

n-e-riny-o en-n-e-tii 'n-gīshu.'
and-he-returns-himself the-which-they-are-there (*or* where) the-cattle.'

N-ĕ-jo en-gerai: 'Eitu e-riny-o.'
And-he-says the-child: 'Did-not he-return-himself.'

N-ĕ-jo e-ñgorōyōni: 'E-imin-a en-gerai.'
And-she-says the-woman: 'He-lost-is the-child.'

N-e-ishir taa naleñg.
And-she-weeps well very.

Ore p' e-idip-a-yu[1], n-ĕ-j-i
Now when it-finished-become-will, and-it-said-is

e-ta-a e-tua en-gerai.
it-has-become he-is-dead the-child.

N-e-lo ol-likae shoo.
And-he-goes the-other-one grazing-ground.

Ore p' e-ipir eng-oloñg, n-e-rany
Now when it-him-is-opposite-to the-sun, and-he-sings

ol-ŏshi-singŏlio lenye ŏ-jo:
the-every-day-song his which-says:

E-itu-rup-aka en-Dambu añg,
She-has-lowered-(the-milk) the-Dapple-grey our,

En-goi-papai,
The-child-(of)-father,

No-m-a-das il-ki linŏno,
Whom-not-I-suck the-teats your,

En-goi-papai.
The-child-(of)-father.

Ore ĕ-jo nĕja e-ishir ake oo m-e-ĕtu
Now he-says thus he-weeps only until may-they-come

'n-gīshu añg.
the-cattle kraal.

Ore p' e-ba-ū boo, n-e-rany
Now when he-arrives-hither outside-the-hut, and-he-sings

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[1] When the day was finished.

*539 naleñg, n-e-niñg lido ō-tii en-gumoto,
very, and-he-him-hears that-one who-is-there the-pit,

n-e-rany ai ninye, n-e-ininiñg lido ō-tii
and-he-sings also he, and-he-listens that-one who-is-there

boo.
outside-the-hut.

N-e-nyik-u álo kutuk-aji
And-he-approaches-hither direction mouth-hut (*or* door)

n-e-itō-ki a-rany, n-e-iruk lidó
and-he-does-again to-sing, and-he-him-answers that-one

ō-tii en-gumoto, n-e-niñg taa katukul,
who-is-there the-pit, and-he-him-hears well altogether,

n-e-lo a-ita-u ti-atwa en-gumoto.
and-he-him-goes to-put-out-hither from-within the-hole.

Ore ake pe e-ba-u ñgotonye,
Now only when she-arrives-hither their-mother,

te-'ramatare, n-ĕ-jo: 'Iyope! kaji
from-the-attending-to-the-calves, and-she-says: 'Ah! where

e-iñgu-a enna-gherai ai?'
he-leaves-thither (*or* comes-from) this-child my?'

N-ĕ-jo eng-ae: 'E-iñgu-a o-sero.'
And-he-says the-other-one: 'He-comes-from the-forest.'

Ore tadĕkenya n-e-ii idya-kerai na-ata
Now morning and-he-sharpens that-child who-has

ñgotonye ol-alem m-e-ti-pi-ja,
the-mother the-sword that-it-may-sharp-become,

n-e-isho pe e-puk-u ñgotonye,
and-he-gives (*or* does-this) when she-comes-out his-mother,

n-e-duñg ol-gos, n-ĕ-ĭ.
and-he-her-cuts the-throat, and-she-dies.

Ōnaa, n-e-ita-lak-u en-gerai
Well, and-he-him-make-pay-for-will (*or* avenges) the-child

ol-alashe lenye ō-ti-pik-aki en-gumoto pesho.
the-brother his who-put-in-was the-pit for-nothing.

N-e-nañg inna-ñgoki enye.
And-she-it-throws (*or* dies-for) this-sin her.

E-itiñg-ōkityo kullo-omon enne.
They-ended-have these-news here.

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PLATE X

[412]

[Facing P. 195]

Masai woman cutting firewood.

Scene inside a Masai kraal, showing women's ornaments.

THE STORY OF THE BOY AND HIS BROTHER AND THEIR SONG.

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There once lived an old man who had two wives, and by each wife he had a son. One of the wives died, and the old man told the other one to look after both children.

The boys loved one another very much, and always went together to herd their father's cattle. They had their own pet cow, which they called the Dapple-grey, and when they wanted to milk her they only had to sing the following song:

'Child of my father, brother dear,
  She yields her milk, our Dapple-grey,
She yields it though no calf is near,
  This song of mine she can't gainsay.

'Into my mouth I milk thee not[1],
  Dear Dapple-grey, there's nought to fear,
No gourd or calabash I've got,
  I only, whom thou lov'st, am here.'

After a time the woman took a great dislike to her step-son, and made up her mind to get rid of him so that her own son might have all the milk. She therefore dug a hole in the floor of the hut, and said to the boy: 'You whom God gave me, come from the grazing ground at midday, and have your head shaved.'

When the child arrived, his step-mother told him to go into the hut, and bring the bag containing her razor from under the bed. He entered the hut, and not seeing the hole which had been dug in the floor, fell into it. The woman immediately covered in the hole by dropping a big stone into it.

In the evening the other boy returned with the cattle to the kraal, and asked his mother where his brother was. The woman replied that she had shaved him a short while before, and that he had returned to the grazing ground. When she was told that he had not been seen, she wept and cried out: 'My child is lost.'

As nothing was heard of the boy that evening, it was assumed that he was dead. His brother was much distressed, and during the greater part of the next day whilst herding the cattle he wept and sang their every-day song.

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[1] It is a common practice amongst Masai herdsmen to milk their cows direct into their mouths.

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In the evening he drove the cattle back to the kraal, singing as he went, and when he was outside his mother's hut, he heard his brother singing as well. He listened, and went to the door of the hut, where he sang again. His brother replied, and he heard the voice distinctly. He entered the hut, took away the stone, and rescued the boy.

The mother was looking after the calves at the time, and letting them go to the cows one at a time to be fed. On her return to the hut she was greatly surprised to see her step-son, and asked where the child came from. Her son answered: 'He has come from the forest.'

The next morning the boy sharpened a sword, and when his mother left her hut, he cut her throat. His half-brother, who had been put in the pit for nothing, was thus avenged, whilst the woman paid for her sin with her life.

En-atīni oo-'n-gera e-'sidai.
The-story of-the-children of-the-ostrich.

E-tii opa e-sidai, n-e-I-u
She-is-there formerly the-ostrich, and-she-bears (*or* lays)

'mōsor, n-e-dany-u.
the-eggs, and-she-them-breaks-hither (*or* hatches).

Ore p' e-idip a-ta-dany-u, n-e-lōtu
Now when she-them-finishes to-hatch, and-he-comes

ol-ñgatuny, n-e-iñgur-aa 'n-gera,
the-lion, and-he-looks-thither (*or* regards) the-children (*or* chicks),

n-e-nap, n-e-isud-oo.
and-he-them-carries, and-he-them-hides-away.

N-e-suj e-sidai, n-ĕ-jō-ki:
And-she-him-follows the-ostrich, and-she-him-says-to:

'I-njo-o-ki 'n-gera ainei.'
'Give-me the-children my.'

N-e-any ol-ñgatuny e-ita-y-u,
And-he-refuses the-lion he-them-put-out-hither-will,

n-ĕ-ar-aa e-sidai.
and-he-strikes-thither (*or* chases-away) the-ostrich.

N-e-lo e-sidai a-iñgor-u
And-she-goes the-ostrich to-look-hither (*or* search)

'l-aigwenak, n-e-ikilikwan: 'Ka, 'n-gera
the-counsellors and-she-them-asks: 'How, the-children

ainei anake 'n-o-'l-ñgatuny?'
my or the-of-the-lion?'

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N-ā-urē-yu 'l-aigwenak pôkin ē-jo
And-they-fear-will the-counsellors all they-say

'n-e-'sidai 'n-gera, n-ē-jo 'n-o-'l-n̄gatuny.
the-of-the-ostrich the-children, and-they-say the-of-the-lion.

N-e-itō-ki e-sidai, n-e-lo a-ipot
And-she-does-again the-ostrich, and-she-goes to-call

i-n̄gwēsin pôkin.
the-animals all.

Ore pe e-ba-iki eng-aji e-'n-garibōbo,
Now when she-reaches the-hut of-the-mongoose,

n-ē-jō-ki en-gidas in-dare[1]: 'Inno tu-tur-u
and-he-her-says-to the-sucker the-flocks: 'Go dig

en-gumoto to-'l-kiu m-e-ipun̄g-o
the-hole by-the-ant-hill that-it-go-out-may

too-'ng-álōli pokirare.'
at-the-directions (*or* ends) both.'

N-e-lo e-sidai a-tur-u en-gumoto m-e-ipun̄g-o
And-she-goes the-ostrich to-dig the-hole that-it-go-out-may

too-'ng-álōli pokirare.
at-the-ends both.

Ore p' e-idip, n-e-iturur-u
Now when she-it-finishes, and-she-collects-hither

'n̄gwēsin pôkin te-inne-wēji.
the-animals all in-this-place.

Kake e-t-uri-aita pôkin ninje ē-jo 'n-e-'sidai
But they-feared all they they-say the-of-the-ostrich

'n-gera, n-ē-jo 'n-o-'l-n̄gatuny.
the-children, and-they-say the-of-the-lion.

Ore p' e-ikilikwan-i en-garibōbo, n-ā-jo:
Now when it-him-asked-is the-mongoose, and-he-says:

'Eitu ki-dōl il-papit oo-i-u 'ng-ōpir.
'Did-not we-see the-hairs which-beget the-feathers.

En-du-mus sii 'ndae. 'N-e-'sidai 'n-gera.'
(Ye)-consider also ye. The-of-the-ostrich the-children.'

N-e-ityam, n-e-jin̄g en-gumoto, n-e-ipun̄g
And-he-jumps, and-he-enters the-hole, and-he-goes-out

te-idya-ae-mátua.
by-that-other-portion.

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[1] Another name for the mongoose.

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N-e-ityam-aki ol-ñgatuny, n-e-any-u
And-he-him-jumps-at the-lion, and-he-him-awaits
m-e-tu-puk-u.
that-he-may-come-out.

N-e-ibuñg ol-amĕyu, n-ē-ă, amu ē-jo:
And-it-him-seizes the-hunger, and-he-dies, for he-says:
'Ten a-lo a-iya-u en-daa, n-e-ipuñg en-garibōbo.'
'If I-go to-bring the-food, and-he-goes-out the-mongoose.'

N-e-lo e-sidai, n-e-'ya 'n-gera enyena.
And-she-goes the-ostrich, and-she-takes the-children her.

THE STORY OF THE OSTRICH CHICKS[1].

There was once upon a time an ostrich, which, having laid some eggs, hatched them, and reared the chicks.

One day a lion came, and took the chicks away, and hid them. The mother bird followed the thief, and demanded her young ones; but the lion refused to give them up, and drove her away. She appealed to the counsellors, but they were afraid of the lion, and decided that the chicks were his. The ostrich then went to call a meeting of all the animals. When she arrived at the place where the mongoose lived, he told her to go and dig a hole under an ant-hill with two exits. This she did, and then collected all the animals at this spot. Like the counsellors, however, they feared the lion, and said the chicks were his. When it came to the mongoose's turn to be asked, he cried out: 'We have never seen hairs beget feathers. Think what you are saying. The chicks are the ostrich's.' And having said that, he jumped down the hole under the ant-hill, and escaped at the other end. The lion jumped after him, and not knowing of the second exit, waited for him to come out of the hole by which he had entered. As time wore on, the lion became hungry, but he still kept watch, for he thought that if he went to search for food the mongoose would get away. At length he died, and the ostrich recovered her chicks.

En-atīni o-'l-kuruk 'o-iyam-a e-siangiki.
The-story of-the-crow who-married the-woman.

E-tii opa ol-kuruk, n-e-sir e-siangiki.
It-is-there formerly the-crow, and-he-woos the-woman.
Ore p' e-idip a-ti-sir-a, n-e-isho
Now when he-her-finishes to-woo, and-he-gives

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[1] There are several Masai stories somewhat similar to this one. In all of them the lion is outwitted by the mongoose, who escapes by a second exit from an ant-hill.

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menye 'n-gishu, n-aa 'n-dauwa uni oo
her-father the-cattle, and-they-are the-heifers three and

'l-buñgaiko aare.
the-young-bulls two.

N-e-nyor-u menye, n-e-muk
And-he-them-love-will (*or* accept) the-father, and-he-brews

ol-kuruk en-aisho, n-e-isho-ri
the-crow the-honey (*or* honey-wine), and-it-him-given-is

e-siangiki [1].
the-woman.

N-e-iyam ol-kuruk e-siangiki, n-e-rik.
And-he-marries the-crow the-woman, and-he-her-takes.

N-e-ton-i si ninje te-'n-dim.
And-they-stay also they in-the-wood.

Ore pe e-mut-a ol-ari ōbo,
Now when it-finished-becomes the-year one,

n-e-ikilikwan e-siangiki: 'K-aji e-tii eng-añg
and-she-him-asks the-woman: 'Where it-is-there the-kraal

ino?'
your?

N-e-any ol-kuruk e-lim-u.
And-he-refuses the-crow he-her-tells.

N-e-ikilikwan e-siangiki 'ng-oloñgi pôkin: 'Kanu
And-she-him-asks the-woman the-days all: 'When

ki-ba-yá eng-añg ino?'
we-arrive-thither the-kraal your?'

N-e-gir-a ol-kuruk.
And-he-silent-is the-crow.

Ore te-'ng-oloñg nabo n-ō-jo ol-kuruk: 'A-lo
Now on-the-day one and-he-says the-crow: 'I-go

a-gil-u 'l-käk, te-ked-o elle-shani, tō-anyu-a-ki.'
to-break-hither the-firewood, climb this-tree, await-me.'

N-e-ked e-siangiki, n-e-rany e-ishir.
And-she-it-climbs the-woman, and-she-sings she-weeps.

N-e-lo ol-kuruk a-iturur-u 'l-käk
And-he-goes the-crow to-collect-hither the-firewood

oo-lōtu a-pej-ye.
which-he-her-comes to-burn-for.

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[1] And the woman is given to him.

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Ore e-rany e-siangiki e-ishir, n-e-niñg
Now she-sings the-woman she-weeps, and-he-her-hears
o-sanja lenye li-opa o-iñgu-a en-jore
the-lover her of-formerly who-leaves-thither } the-war
or comes-from }
e-boit-are 'l-alashera le-'siangiki.
he-is-together-with the-brothers of-the-woman.

N-ē-jō-ki o-sanja: 'A-niñg ol-toilo
And-he-them-says-to the-lover: 'I-hear the-voice
le-'ng-anashe inyi.'
of-the-sister your.'

N-ē-jō-ki 'l-chorusta lenyena: 'Ki-ti-pik-a
And-they-him-say-to the-friends his: 'She-you-has-put-in
eng-anashe añg ol-oirirua.'
the-sister our the-madness.'

N-e-ininiñg il-alashera, n-e-niñg si ninje
And-they-listen the-brothers, and-they-hear also they
ol-toilo, n-ē-jō-kī-no: 'E-ti-sip-a.
the-voice, and-they-say-to-one-another: 'He-has-said-truly.
Maa-pe á-iñgor-u.'
Let-us-her-go to-look-hither (*or* search).'

N-e-pwo á-inep-u e-tii en-geper o-'l-chani.
And-they-her-go to-meet she-is-there the-top of-the-tree.

N-e-ikilikwan: 'Añgae li-ki-to-rik-u-o?'
And-they-her-ask: 'Who who-(he)-you-brought-hither?'

N-ē-jō-ki: 'Aa-ti-mir-aka-ki ol-kuruk.'
And-she-them-says-to: 'It-me-sold-to-was the-crow.'

N-ē-jō-ki 'l-alashera: 'Kodee ol-kuruk.'
And-they-her-say-to the-brothers: 'Where the-crow.'

N-ē-jō-ki eng-anashe: 'E-shōmo a-gil-u
And-she-them-says-to the-sister: 'He-has-gone to-break-hither
'l-kāk.'
the-firewood.'

N-ē-jō-ki: 'Ten e-lōtu, pe ki-mbọt,
And-they-her-say-to: 'When he-comes, and he-you-calls,
mi-dō-u.'
do-not-descend-hither.'

N-ē-jo e-siangiki: 'Aiya.'
And-she-says the-woman: 'Very-well.'

N-e-pwo ninje ’l-alashera o o-sanja, 539*
And-they-go they the-brothers and the-lover,
n-e-isud-ori.
and-they-hide-themselves.

Ore pe e-riny-u-nye ol-kuruk, n-ĕ-jō-ki
Now when he-returns-hither-himself the-crow, and-he-says-to
en-gitok: ‘Na-iro, ta-dō-u.’
the-wife: ‘O-the-friend, descend-hither.’

N-ĕ-jō-ki en-gitok: ‘M-a-dō-u.’
And-she-him-says-to the-wife: ‘Not-I-descend-hither.’

N-e-itō-ki n-ĕ-jō-ki ol-kuruk
And-he-does-again and-he-her-says-to the-crow
’n-gataitin are: ‘Ta-dō-u.’
the-times two: ‘Descend-hither.’

N-e-wal-aka en-gitok ’n-gataitin pôkin,
And-she-him-replies-to the-wife the-times all,
n-ĕ-jo: ‘M-a-dō-u.’
and-she-says: ‘Not-I-descend-hither.’

Ore e-any, n-ĕ-jō-ki ol-kuruk:
Now she-refuses, and-he-her-says-to the-crow:
‘A-ked-u openy, p’ aa-lōtu a-ita-y-u.’
I-it-climb-hither myself, and I-you-come to-take-out-hither.’

N-ĕ-jo en-gitok ake: ‘Wōu, amu
And-she-says the-woman only: ‘Come, for
m-a-dō-u.’
not-I-descend-hither.’

N-e-puk-u te-inna-kata ’l-alashera o o-sanja
And-they-come-out in-that-time the-brothers and the-lover
lenye, n-ĕ-ar-are ol-kuruk, n-ĕ-ar,
her, and-they-fight-with the-crow, and-they-him-kill,
n-ẹ̆-ĭ.
and-he-dies.

N-e-itō-ki n-e-rik e-siangiki eng-añg enye.
And-they-do-again and-they-take the-woman the-kraal their.

THE STORY OF THE CROW WHO MARRIED A WOMAN.

There was once upon a time a crow who made love to a woman. When he had given the woman’s father the customary present, viz. three heifers and two young bulls, and brewed some honey-wine, he

*539 was allowed to marry her. He took his wife away with him, and went to live in a wood.

At the end of a year the woman asked the crow where his kraal was, but he refused to tell her, nor would he vouchsafe a reply when she asked him, as she did daily, when they were going to his home.

One day the crow told her to climb up a tree, and to wait for him there while he went to cut some firewood for her. She did as she was bid, and when she reached the top, she sang and wept.

Just at this time the woman's former lover, who with her brothers was returning from a raid, passed near the tree. The lover recognized the singing, and told his friends that he heard their sister's voice. They laughed at him, and said they supposed the loss of their sister had turned his head. However, when they listened, they admitted that it was their sister's voice that they heard, and they started off to search for her. They found her in the tree, and asked her who had put her there. She replied that she had been sold to the crow who was at that moment collecting firewood. They told her not to come down when the crow returned, and then went away and hid.

Shortly afterwards the crow came back with the firewood, and called out to his wife to descend. She refused, however, even though he threatened to fetch her down.

While the two were disputing, the woman's brothers and lover emerged from their hiding place, and fought with the crow, whom they succeeded in putting to death. They then escorted her back to their kraal.

En-atīni	e-'n-gitōjo,	o	ol-ñgojine,	o	eng-apune
The-story	of-the-hare,	and	the-hyena,	and	the-cave

o-'l-ñgatuny[1].
of-the-lioness.

E-not-ōte	en-gitōjo	o	ol-ñgojine,
They-got-one-another (*or* met)	the-hare	and	the-hyena,

n-ĕ-jō-ki	en-gitōjo	ol-ñgojine:	'Maa-pe	aa-lilit-a.'
and-he-says-to	the-hare	the-hyena:	'Let-us-go	to-walk-ourselves.'

N-e-pwo	pokiraare,	n-e-pwo	aa-or-o,
And-they-go	both,	and-they-go	to-divide-themselves (*or* separate),

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[1] Ol-ñgatuny means lion *or* lioness.

n-e-lo en-gitōjo, n-e-tum eng-epune
and-he-goes the-hare, and-he-gets (or sees) the-cave

o-'l-ñgatuny, n-e-iken-o, n-ê-jo: 'Soit,
of-the-lioness, and-it-closed-becomes (or is), and-he-says: 'Stone,

bolo[1].'
open.'

N-e-bol-o, n-e-jiñg atwa, n-e-itō-ki
And-it-opens-itself, and-he-enters within, and-he-does-again

n-ê-jo: 'Soit, ripa[2],' n-e-rip-a.
and-he-says: 'Stone, sew (or close),' and-it-closes-itself.

N-e-lo ninye ol-gilata loo-'sunya,
And-he-goes he the-room of-the-fats,

n-e-itō-ki n-e-lo ol-loo-'n-giri, n-e-inos,
and-he-does-again and-he-goes the-of-the-meats, and-he-eats,

n-e-rap-esho, n-ê-jo: 'Soit, bolo,' amu
and-he-has-enough-to-eat, and-he-says: 'Stone, open,' for

e-iyō-u n-e-lo.
he-wishes and-he-goes.

Ore p' e-ipuñg, n-ê-jo: 'Soit, ripa,'
Now when he-goes-out, and-he-says: 'Stone, close,'

n-e-rip-a o-soit.
and-it-closes-itself the-stone.

N-e-itō-ki a-siñg e-sumash,
And-he-does-again to-feel the-appetite,

n-e-riny-u-nye.
and-he-returns-hither-himself.

Ore te-'ng-oitoi n-e-tum-a o ol-ñgojine[3].
Now on-the-road and-they-get-one-another and the-hyena.

N-ê-jō-ki ol-ñgojine en-gitōjo: 'K-aji
And-he-says-to the-hyena the-hare: 'Where

i-'ñgu-a? Ana-i-jo e-nyil
you-leave-thither (or come-from)? If-you-say (or Why) it-is-oily

en-gutuk ino?'
the-mouth your?'

N-ê-jo en-gitōjo: 'Oi! m-e-nyil.'
And-he-says the-hare: 'Oh! not-it-is-oily.'

N-ê-jō-ki ol-ñgojine en-gitōjo: 'I-'yōlo paiye
And-he-says-to the-hyena the-hare: 'You-know and-you

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[1] Short for Le-soit ta-bol-ê-ya.
[2] Short for Le-soit ti-rip-a-ya.
[3] They meet one another, he and the hyena.

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e-weji n-i-lo a-daa-re[1], amu e-eyu eng-omom,
the-place where-you-go to-eat-in, for it-is-only the-face,

n-e-eyu en-gutuk.'
and-it-is-only the-mouth.'

N-e-jo-ki en-gitüjü ol-ögujine: 'I-el-yu 'n-gurum
And-he-says-to the-hare the-hyena: 'Rub-on the-ashes

en-gutuk lino, pe e-ŝiu sidai anaa enai.'
the-mouth your, so-that it-becomes beautiful like mine.'

Ŏnne, n-e-el-yu, n-eitu e-ŝiu sidai
Well, and-he-them-rubs-on, and-did-not it-become beautiful

anaa en-e-'n-gitüjü.
like the-of-the-hare.

N-e-jo-ki ol-ögujine: 'Ki-to-lej-a,
And-he-him-says-to the-hyena: 'You-me-have-deceived,

pee. Ana-i-jo taa a-el-yu,
and (or I-say). If-you-say (or Why) if I-them-rub-on,

n-e-to-yu, m-e-tun anaa en-ino?'
and-it-become-dry-will, not-it-is-like even yours?'

N-e-jo-ki en-gitüjü: 'I-'nuj-a te-'ng-are.'
And-he-him-says-to the-hare: 'Wash-(it) in-the-water.'

N-e-inuj, n-é-jo: 'El-lejare, o pe[2]
And-he-it-washes, and-he-says: 'The-liar, why and

e-to-yu ake?'
it-dry-became only?'

N-e-jo-ki: 'I-'nuj-a te-'n-gulak.'
And-he-him-says-to: 'Wash-(it) in-the-urine.'

N-e-inuj ol-ögujine te-'n-gulak, n-é-jo:
And-he-it-washes the-hyena in-the-urine, and-he-says:

'I-'ngur-ai, taa, amu e-iayi-ake
'Look-thither (or Behold), well, for it-does-again-he

a-to-yu.'
to-become-dry.'

N-e-jo-ki ol-ögujine: 'Tö-li-ki-o-ki oll-ake
And-he-him-says-to the-hyena: 'Tell-me also-only

e-weji n-i-lo taibi a-daa-re.'
the-place where-you-go always to-eat-in.'

N-é-jo en-gitüjü: 'Ŏnne-taa ta a-ili-ki.
And-he-says the-hare: 'How-now if I-you-tell.

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[1] For a-daa-ere.

[2] O pe is often used for ainyo pe, why?

1: Hollis G-5 (ca. 1894-1904) 1905
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Ore iye ten i-lo kewji, n-i-mod-o-yu,
Now you if you-go place, and-you-become-foolish-will,
ai-ki-rum-i.'
and-it-you-captured-is.'

N-é-jo ol-ñgojine: 'Tii-li-ki-ó-ki ake iye.'
And-he-says the-hyena: 'Tell-me only you.'

N-é-jo en-gitúje: 'Ómea ten aa-rik. Ore
And-he-says the-hare: 'How if I-you-take. Now
ene n-a-dam-ye ena eng-opune o-'l-ñgatuny. E-tii
here where-I-eat-in this the-cave of-the-lioness. It-is-there
ina kulle-gilat imyet le-'ng-opune. E-tii ol-gilata
well those-rooms five of-the-cave. It-is-there the-room
lo-'n-gurum, ena ninye e-iter-i*. E-tii ol
of-the-ashes, then it it-begun-is. It-is-there also
ol-loo-'l-oik. E-tii ol-loo-'sero. E-tii ol
the-of-the-bones. It-is-there the-of-the-flesh. It-is-there also
ol-loo-'n-giri tii-sosua. E-tii ol-loo-'mara,
the-of-the-meats which-are-tender. It-is-there the-of-the-fats,
e ninye ol-le-imyet.'
it-is it the-of-five (or fifth).'

N-é-jo ol-ñgojine: 'I-'ngiri-o, maa-pu,
And-he-says the-hyena: 'Get-out-of-the-way, let-us-go,
ta-rik-ó-ki.'
take-me.'

N-e-puo, n-e-le-yu eng-opune.
And-they-go, and-they-arrive-thither the-cave.

N-e-jo-ki en-gitúje ol-ñgojine: 'Tin i-jing,
And-he-says-to the-hare the-hyena: 'When you-it-enter,
n-i-jo: "Soit, bolo." Ore pe i-lo atwa,
and-you-say: "Stone, open." Now when you-go within,
n-i-jo: "Soit, rípa." Ore pe i-yie-u
and-you-say: "Stone, close." Now when you-wish-will
n-i-puku-o, n-i-jo: "Soit, bolo."'
and-you-come-out, and-you-say: "Stone, open."'

N-é-jo ol-ñgojine: 'Soit, bolo.'
And-he-says the-hyena: 'Stone, open.'

N-e-bol-o.
And-it-opens-itself.

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* That is the first.

*539 Ore pe e-jiñg atwa, n-ĕ-jo en-gitōjo:
Now when they-enter within, and-he-says the-hare:
'Soit, ripa.'
'Stone, close.'

N-e-rip-a.
And-it-closes-itself.

N-e-iter ol-ñgojine ol-gilata ō-tii
And-he-begins the-hyena the-room which-they-are-there
'n-guruon, n-e-lo en-gitōjo ol-gilata ō-tii
the-ashes, and-he-goes the-hare the-room which-they-are-there
'sunya.
the-fats.

Ore p' e-idip a-inos-a, n-ĕ-jō-ki
Now when he-finishes to-eat, and-he-says-to
en-gitōjo ol-ñgojine: 'A-ta-rap-osho nanu,
the-hare the-hyena: 'I-have-had-enough-to-eat I,
i-'ngíri-o, maa-pe.'
get-out-of-the-way, let-us-go.'

N-ĕ-jo ol-ñgojine: 'Woi! eitu nanu a-inos tōki.'
And-he-says the-hyena: 'Oh! did-not I I-eat thing.'

N-ĕ-jō-ki en-gitōjo: 'A-ipuñg taa nanu,
And-he-him-says-to the-hare: 'I-go-out well I,
kake iye, tini i-ndip, pe i-'yō-u
but you, when you-finish, and you-wish-will
n-i-puk-u, n-i-jo: "Soit, bolo." Ore pe
and-you-come-out, and-you-say: "Stone, open." Now when
i-ndip a-tu-puk-u-o n-i-jo: "Soit, ripa."'
you-finish to-come-out, and-you-say: "Stone, close."'

N-ĕ-jō-ki ol-ñgojine: 'Eitu
And-he-him-says-to the-hyena: 'Did-not
a-rap-osho, a-lo ol-gilata loo-'l-oik.'
I-have-enough-to-eat, I-go the-room of-the-bones.'

N-ĕ-jo en-gitōjo: 'A-lo taa nanu.'
And-he-says the-hare: 'I-go well I.'

N-ĕ-jō-ki o-soit: 'Soit, bolo.'
And-he-says-to the-stone: 'Stone, open.'

N-e-bol-o.
And-it-opens-itself.

N-e-lo ninye en-gitōjo, n-ĕ-jo: 'Soit, ripa.'
And-he-goes he the-hare, and-he-says: 'Stone, close.'

N-e-rip-a.
And-it-closes-itself.

N-e-ton	ol-ñgojine	a-inos	il-oik,
And-he-sits-down	the-hyena	to-eat	the-bones,

n-e-itō-ki	a-lo	a-inos	'sura,
and-he-does-again	to-go	to-eat	the-fleshes,

n-e-rap-osho,	n-ē-jo:	‘A-lo.’
and-he-has-enough-to-eat,	and-he-says:	‘I-go.’

N-ē-jō-ki	o-soit:	‘Soit,	ripa,’	anai
And-he-says-to	the-stone:	‘Stone,	close,’	instead-of

‘Soit,	bolo.’
‘Stone,	open.’

N-e-ri-ki-no	a-tē-jo,	‘Soit,	bolo,’
And-he-forgets-(himself)	to-say,	‘Stone,	open,’

n-ē-jo	ake,	‘Soit,	ripa.’
and-he-says	only,	‘Stone,	close.’

N-ē-jo	nēja,	n-e-any	e-bol-o	o-soit,
And-he-says	thus,	and-it-refuses	it-opens-itself	the-stone,

amu	mme	nēja	ē-j-i.
for	no	thus	it-said-is.

N-e-tou	ol-openy	eng-apune	a-tum-a	e-tii
And-she-him-comes	the-owner	the-cave	to-meet	he-is-there

atwa	eng-apune,	e-buak-ita,	ē-jo:	‘Soit,	ripa.’
in	the-cave,	he-crying-out-is,	he-says:	‘Stone,	close.’

N-ē-jo	ol-ñgatuny:	‘Soit,	bolo.’
And-she-says	the-lioness:	‘Stone,	open.’

N-ē-jo	ol-ñgojine:	‘Wuuu-wi.
And-he-says	the-hyena:	‘(Noise resembling a hyena's laugh)

Nēja	duo	a-iyē-u	n-a-jo.	Ol-tōlut
Thus	a-short-while-ago	I-wish	and-I-say.	The-cursed-fellow

nanu!	Oiya-kake!	Oiya-kake!
I	Oh-but (*or* Woe-is-me)!	Oh-but (*or* Woe-is-me)!

Soit,	bolo!’
Stone,	open!’

N-ē-jo	ol-ñgatuny:	‘Á-inos,	anake	á-ita-a
And-she-says	the-lioness:	‘I-you-eat,	or	I-you-make-become

en-geral?’
the-child?’

N-e-jō-ki:	‘I-nda-a-ki	en-geral.’
And-he-her-says-to:	‘Make-become-me	the-child.’

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N-ā-jō-ki ol-ñgatuny: 'To-ton-a naa, pe
And-she-him-says-to the-lioness: 'Sit-down then, so-that

ki-mbuñg-aki enna-kerai ai. I-ngo
you-me-seize-for (*or* guard) this-child my. Catch-hold-of

elle-oito ni-i-ngen. Ore pa a-lañg il-kejek
this-bone, and-you-count. Now when I-cross the-rivers

oañgwan, n-i-gil.'
four, and-you-it-break.'

N-e-iken ol-ñgojine 'roruat.
And-he-counts the-hyena the-footsteps.

Ore pe e-ba-ya, n-e-gil ol-oito.
Now when she-arrives-thither, and-he-breaks the-bone.

N-e-iper-akī-no en-gerai o-'l-ñgatuny el-lughunya,
And-it-him-splits-to the-child of-the-lioness the-head,

n-e-dany, n-ē-ā.
and-it-it-breaks, and-he-dies.

N-e-iyōlō-u ol-ñgojine a-jo
And-he-know-will the-hyena to-say (*or* that)

e-ita-ru-eiye, n-e-lo a-iya-u 'l-timitimi
it-him-makes-destroyed, and-he-goes to-bring the-hornets

aare, n-e-pik en-gerai 'n-gumeshi.
two, and-he-them-puts-in the-child the-nostrils.

N-e-lōtu ol-ñgatuny, n-ā-jō-ki ol-ñgojine:
And-she-comes the-lioness, and-she-says-to the-hyena:

'I-'ya-u en-gerai m-a-ita-naa.'
'Bring the-child that-I-it-make-suck (*or* suckle).'

N-ā-jō-ki ol-ñgojine: 'Papa, a-shōmo
And-he-her-says-to the-hyena: 'Father, I-went

duo en-aibon,
a-short-while-ago the-medicine (*or* medicine-man's-kraal),

n-aa-jō-ki ol-oiboni: "Tini i-nda-lañg
and-he-me-says-to the-medicine-man: "If you-make-cross

en-gerai en-gima, n-ē-ā."'
the-child the-fire, and-he-dies."'

N-ā-jō-ki ol-ñgatuny: 'I-'ya-u ama
And-she-him-says-to the-lioness: 'Bring-(it) for

m-e-tiu-tōki.'
not-it-is-like-thing (*or* it-does-not-matter).'

N-ĕ-jo ol-ñgojine: 'E-irur-a amu e-mwei 539*
And-he-says the-hyena: 'He-sleeps-(himself) for he-is-ill
el-lughunya.'
the-head.'

N-ĕ-jŏ-ki ol-ñgatuny: 'I-'ya-u
And-she-him-says-to the-lioness: 'Bring-(it)
m-á-iñgur-ai.'
that-I-it-look-thither (*or* see).'

N-e-dum-u ol-ñgojine en-gerai, n-ĕ-jo:
And-he-picks-up-hither the-hyena the-child, and-he-says:
'Oi! enna-kerai e-papa.'
'Oh! this-child of-father.'

N-e-iyŏlŏ-u ol-ñgatuny a-jo ol-ñgojine
And-she-know-will the-lioness to-say (*or* that) the-hyena
ŏ-ta-ar-a en-gerai to-'l-oito, n-ĕ-jŏ-ki:
who-killed the-child with-the-bone, and-she-him-says-to:
''Ya-wa aulo.'
'Take-(it) outside-the-kraal.'

N-e-'ya ol-ñgojine, n-e-inos eng-aina
And-he-it-takes the-hyena, and-he-eats the-arm
e-'n-gerai.
of-the-child.

N-e-itŏ-ki a-jŏ-ki ol-ñgatuny: 'I-'ya-u.'
And-she-him-does-again to-say-to the-lioness: 'Bring-(it).'
Ore pe e-'ya-u, n-e-itŏ-ki a-jŏ-ki
Now when he-it-brings, and-she-him-does-again to-say-to
ol-ñgatuny: ''Ya-wa aulo.'
the-lioness: 'Take-(it) outside-the-kraal.'

N-e-inos ol-ñgojine eng-ae-aina.
And-he-eats the-hyena the-other-arm.

N-e-itŏ-ki. n-ĕ-jŏ-ki ol-ñgatuny:
And-she-him-does-again and-she-him-says-to the-lioness:
'I-'ya-u.'
'Bring-(it).'

N-ĕ-jo ol-ñgojine: 'Yĕyo ai! e-inos-aki
And-he-says the-hyena: 'Mother my! it-him-eaten-has-been
'ng-aik pokirare,' amu e-iyŭlo a-jo
the-arms both,' for he-knows to-say (*or* that)
e-tem-i.
it-him-tempted-is.

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N-ē-jo: 'Mme nanu, papa, o-inos en-gerai,
And-he-says: 'No I, father, who-eats the-child,

'l-mōtōnyi oo-tō-put-o.'
the-birds who-it-pecked.'

N-e-iko nēja ol-ñgojine oo m-e-tu-mut-a en-gerai
And-he-does thus the-hyena until he-may-finish the-child

o-'l-ñgatuny.
of-the-lioness.

N-e-'ya ol-ñgatuny ol-ñgojine a-än, n-e-lo
And-she-takes the-lioness the-hyena to-bind, and-she-goes

a-duñg-u 'ñguaidin.
to-cut-hither the-sticks.

N-e-im en-jore oo-'l-ñgojínia inne,
And-it-passes the-raid (*or* war) of-the-hyenas here,

n-e-tum ol-la[1]-duo-o-t-än-aki.
and-they-get (*or* see) the-a-short-while-ago-who-bound-has-been.

N-ē-jo ōbo te-lello[2]: 'E-iro.'
And-he-says one from-these: 'The-friend.'

N-ē-jo ol-ō-än-a: 'Oe.'
And-he-says the-who-bound-becomes: 'Yes.'

N-ē-jo ol-likae: 'Ainyō ni-ki-t-än-a
And-he-says the-other: 'What which-it-you-has-bound,

pe i-tii 'nne?'
so-that you-are-there here?'

N-ē-jō-ki ol-ō-än-a:
And-he-him-says-to the-who-bound-becomes:

'Aa-t-än-aki amu e-ilata a-ta-any-a na-tii
'It-me-bound-has-been for the-oil I-refused which-are-there

'l-ojoñga.'
the-flies.'

N-ē-jō-ki ol-likae: 'Oi! eiji! e-ilata
And-he-him-says-to the-other: 'Oh! really! the-oil

na-tii 'l-ojoñga i-ta-any-a? K-aji e-tii?
which-are-there the-flies you-refused? Where it-is-there?

W̃ōu m-aa-ta-la-a pe ki-än nanu, p'
Come that-I-you-unfasten so-that you-me-bind me, so-that

a-ok inna-ilata n-i-ta-any-a iye.'
I-drink this-oil which-you-refused you.'

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[1] The letters *a* or *la* are sometimes inserted *for* euphony between the article and the word which follows.

[2] The local case is sometimes used where a genitive is required in English.

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N-e-lötu a-lak.
And-he-him-comes to-unfasten.

N-e-lo ol-la-duo-o-än-a
And-he-goes the-a-short-while-ago-who-bound-becomes

a-rub-are 'l-kulikae.
to-accompany the-others.

N-e-lötu ol-ñgatuny too-'ñgudisin, n-ē-ar
And-she-comes the-lioness from-the-sticks, and-she-beats

ol-ñgojine.
the-hyena.

Ore p' ē-osh nabo, n-ē-jō-ki ol-ñgojine:
Now when she-him-beats one, and-he-her-says-to the-hyena:

'A-ok.'
'I-it-drink.'

N-ē-jo ol-ñgatuny: ''Nyô[1]?'
And-she-says the-lioness: 'What?'

N-ē-jo: 'Inna-ilata na-tii 'l-ojoñga.'
And-he-says: 'This-oil which-are-there the-flies.'

N-e-itō-ki a-osh sii
And-she-him-does-again to-beat again

kat'-are.
time-two (*or* a-second-time).

N-ē-jo ol-ñgojine: 'A-ok! A-ok!'
And-he-says the-hyena: 'I-it-drink! I-it-drink!'

N-ē-jo ol-ñgatuny: ''Nyô?'
And-she-says the-lioness: 'What?'

N-ē-jo ninye: 'E-ilata na-tii 'l-ojoñga.'
And-he-says he: 'The-oil which-are-there the-flies.'

N-e-iyōlō-u ol-ñgatuny a-jo mme lido
And-she-know-will the-lioness to-say (*or* that) no that-one

li-opa.
of-formerly.

N-ē-keny-u, n-e-riny-u-nye
And-it-dawns, and-they-return-hither-themselves

'l-opa-ñgojínia oo-im-a inne.
the-former-hyenas who-passed here.

N-ē-osh-u ol-ñgatuny ing-abōbok
And-she-strikes-hither (*or* strips-off) the-lioness the-barks

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[1] 'Nyô is frequently used for ainyô, what?

*539 o-'l-chani naudo, n-e-salaash te-'ng-oloñg
of-the-tree nine, and-she-them-spreads in-the-sun

i-jo 'n-giri.
you-say (*or* like) the-meats.

N-e-lŏtu ol-opa-ñgojine, n-ĕ-jo: 'A-lo
And-he-comes the-former-hyena, and-he-says: 'I-go

eng-añg e-papa amu e-tŏ-yeñg-ishe. I-'ñgur-ai
the-kraal of-father for he-has-slaughtered. Look-thither

nye-nekwa 'n-giri.'
there-those the-meats.'

N-e-dol ol-ñgatuny, n-ĕ-jŏ-ki: 'K-a
And-she-him-sees the-lioness, and-she-him-says-to: '? It-is

iye elle?'
you this?'

N-e-lo a-ĭn, n-ĕ-ar m-e-tua.
And-she-him-goes to-bind, and-she-him-beats that-he-may-die.

Ore p' e-idip, n-e-lo ol-ñgatuny eng-apune
Now when she-it-finishes, and-she-goes the-lioness the-cave

enye, n-ĕ-jo: 'Soit, bolo.'
her, and-she-says: 'Stone, open.'

N-e-bol-o.
And-it-opens-itself.

Ore pe e-jiñg atwa, n-ĕ-jo: 'Soit, ripa.'
Now when she-enters inside, and-she-says: 'Stone, close.'

N-e-rip-a.
And-it-closes-itself.

E-itiñg-o kullo-omon te-'nne.
They-ended-have these-news at-here.

THE STORY OF THE HARE AND THE HYENA AND THE LIONESS'S CAVE.

The hare once met the hyena, and proposed that they should go for a walk. They went for a walk together, and then separated, after which the hare went to the lioness's cave, and found it closed. She cried out: 'Stone, open,' and the stone rolled away from the mouth of the cave. She entered and said: 'Stone, close,' and the stone returned to its place. She then proceeded to the room where the lioness stored her fat, after which she went to the room where the meat was kept, and having had enough to eat, she returned to the

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entrance, told the stone to open, and when she had passed out, to close once more.

Feeling hungry again later she returned to the cave. On the road she met the hyena, who asked her where she came from, and why her mouth was oily. The hare denied that her mouth was oily, but as the hyena persisted in his statement, she told him to rub ashes on his mouth, and it would become as beautiful as hers. The hyena did as he was recommended, but no change took place in his appearance. The hare next suggested washing it with water, and afterwards with urine; but although the hyena tried both, his mouth remained as dry as before. The hyena then said: 'Please tell me where you go and feed.' At first the hare refused to comply with his request, and said: 'You are so foolish whenever you go anywhere, and are sure to be caught.' But as the hyena would take no refusal, she consented to allow him to accompany her, and told him about the lioness's cave. 'There are,' she said, 'five rooms. In the first the ashes are kept; in the next, the bones; in the third, the tough meat; in the fourth, the tender meat; and in the last, the fat.' The hyena cried: 'Get out of the way, take me there,' and off they started.

When they arrived at the cave, the hare told the hyena that when he wanted the cave to open he must say: 'Stone, open,' and when he wanted it to shut: 'Stone, close.' The hyena cried out: 'Stone, open,' and the stone rolled aside. When they were inside, the hare said: 'Stone, close,' and it closed again.

The hyena at once started on the ashes, while the hare went to the room where the fat was kept. When the latter had had enough to eat, she returned to the entrance, and said she was going away. The hyena remonstrated with her as he was not nearly satisfied. After telling him how to get out of the cave, the hare went up to the stone, and said: 'Stone, open,' and again, when she was outside: 'Stone, close.'

When the hyena was alone, he went to the place where the bones were kept, after which he proceeded to the next room, where the tough meat was stored, and ate until he was satisfied. He then returned to the entrance, and said to the stone: 'Stone, close,' instead of 'Stone, open.' He repeated the words 'Stone, close,' several times, and could not understand why nothing happened.

At this juncture the lioness, the owner of the cave, returned, and said: 'Stone, open.' When the hyena heard her, he cried: 'Ah!

*539 woe is me! That is what I wanted to say. Poor fellow that I am! Stone, open! Stone, open!'

The lioness entered, and said: 'Shall I eat you, or shall I make you my servant?'

The hyena asked to be made her servant, and was told to look after the lioness's cub. He was also given a bone, and instructed to break it when the lioness had crossed four rivers. The hyena counted the lioness's footsteps, and when he calculated that she had crossed the four rivers, broke the bone. A chip flew at the cub's head fracturing its skull. Fearing that the lioness would kill him on her return, he searched for some hornets, and stuffed one up each of the cub's nostrils so that it might be supposed that it had been stung to death.

The lioness returned to her cave a short while afterwards, and called to the hyena to bring her cub. The hyena prevaricated for some time, and invented several excuses for not doing as he was told; but the lioness was firm, and the hyena had to pick up the cub and bring it to its mother. The lioness at once saw that it was dead, and told the hyena to take it outside. While he was doing this, he ate one of the cub's legs.

A little later he was again ordered to bring the cub to its mother, and then to take it away once more. He devoured another leg while carrying it away, and when the lioness called out to him a third time to bring the cub to her, he said the birds had eaten two of its legs. He then ate up the cub.

The lioness intended to punish the hyena for his misdeeds, and after tying him to a tree, went to get some sticks with which to beat him. As he was standing there, bound to the tree, some other hyenas bent on a raiding expedition passed close by, and one of them seeing him, asked him why he had been tied up in this manner. He replied that he was being punished for having refused to drink some oil which had some flies in it. The other hyena suggested that they should exchange places, and after untying the knots, he allowed himself to be bound to the tree instead, while the first hyena followed in the wake of the raiding party.

After a time the lioness returned, and commenced to flog the hyena, who cried out: 'Stop, I will drink it now.'

'Drink what?' said the lioness, and she commenced to flog him again.

'Oh! oh!' the hyena cried, 'I will drink the oil with the flies in it.'

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The lioness then saw that this was not the hyena that had killed her cub.

The next morning the hyenas on their way back from their raid passed the cave, and the one that had killed the cub saw on the ground some strips of bark, which the lioness had spread out in the sun to resemble meat. 'I will go to my master's kraal,' quoth he, 'for I see there has been a kill.' On reaching the spot, however, he was seized by the lioness, who bound him to the tree once more, and then beat him to death.

After this the lioness returned to her cave, and said: 'Stone, open.' When the stone had rolled aside, and she had entered, she said: 'Stone, close,' and it closed again.

En-atīni	e-'n-dyemasi	o-inos-a	'l-tuñganak,	o	en-gerai.
The-story	of-the-devil	who-ate	the-people,	and	the-child.

E-iwal-aka,	n-e-pushu-u	en-dyemasi,
He-it-entered-into,	and-he-makes-confusion	the-demon,

naa	'l-tuñganak	e-inos.
and-they-are	the-people	he-eats.

N-e-nya	nabo-oloñg	il-tuñganak	kumok,
And-he-eats	one-day	the-men	many,

le-m-e-iken-a-yu,	n-e-ish-u	ol-orere
which-not-it-counted-become-will,	and-he-finishes	the-people

pôkin	oo	'n-gīshu.
all	and	the-cattle.

Ore	ĕ-jo	ninye	e-ish-u-a	'l-tuñganak,	mekure
Now	he-says	he	he-finished	the-men,	no-longer

e-tii	ol-tuñgani	o	ŏbo.
he-is-there	the-man	until (*or* even)	one.

N-e-nyor-iki	e-tu-'ñg-aiye[1]	e-ñgorŏyŏni	nabo
And-he-finds	he-left-thither	the-woman	one

na-ata	en-gerai	kiti,	n-e-isud-ori
who-has	the-child	small,	and-she-hides-herself

e-ñgorŏyŏni	ti-atwa	en-gumoto	o	en-gerai	enye,
the-woman	within	the-hole	with	the-child	her,

n-e-'ya	'n-daiki	naa-tu-'ñg-aitye
and-she-takes	the-foods	which-they-left-thither

ol-opa-orere	oo-tu-mut-a	en-dyemasi.
the-former-people	whom-he-finished	the-demon.

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[1] For e-tu-ñgw-aiye.

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N-e-itöti en-gerai enye ti-atwa e-ülülu oo
And-she-feeds the-child her within the-pit until
m-e-tu-bul-u, n-e-aku ol-ayõni bötor.
he-may-grow, and-he-becomes the-boy big.

N-ĕ-jō-ki ñgotonye: 'En-gerai ai! ta-dua
And-she-him-says-to his-mother: 'The-child my! see
m-i-lo aulo a-lilit-a aulo,
not-you-go outside-the-kraal to-walk-(yourself) outside-the-kraal,
amu e-tii en-dyemasi na-tu-mut-a 'l-tuñganak
for he-is-there the-demon who-has-finished the-people
pôkin. 'Yook ake pokirare naa-tii.'
all. We only both who-are-there.'

N-e-gwet-u ol-ayõni eng-áuo oo 'm-baa,
And-he-trims-hither the-boy the-bow and the-arrows,
n-ĕ-jō-ki ñgotonye: 'A-puk-u a-lo a-lilit-a.'
and-he-says-to his-mother: 'I-come-out to-go to-walk-(myself).'

N-e-isim-aa a-puk-u,
And-he-denies-thither (*or* does-with-force) to-come-out,
n-e-lo boo.
and-he-goes outside-the-hut.

N-e-ñgor en-daritiki, n-e-'ya-ki
And-he-shoots the-small-bird, and-he-it-carries-to
ñgotonye, n-ĕ-jō-ki: 'Yēyo, k-enna
his-mother, and-he-her-says-to: 'Mother, ? this
na-tu-mut-a 'l-tuñganak ?'
which-has-finished the-people ?'

N-ĕ-jō-ki ñgotonye: 'Mme.'
And-she-him-says-to his-mother: 'No.'

N-e-itō-ki ae-oloñg, n-e-ñgor en-daritiki,
And-he-does-again another-day, and-he-shoots the-small-bird,
n-ĕ-jo: 'K-enna ?'
and-he-says: 'This ?'

N-ĕ-jo ñgotonye: 'Mme.'
And-she-says his-mother: 'No.'

N-e-itō-ki ae-oloñg, n-e-ñgor
And-he-does-again another-day, and-he-shoots
eng-oilii, n-ĕ-jo: 'Enna taa
the-Thomson's-gazelle, and-he-says: 'This well
na-tu-mut-a ol-orere.'
which-has-finished the-people.'

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N-e-'ya-ki ñgotonye, n-ē-jō-ki:
And-he-it-carries-to his-mother, and-he-her-says-to:

'Yēyo, k-enna na-tu-mut-a ol-orere?'
'Mother, ? this which-has-finished the-people?'

N-ē-jo ñgotonye 'Oi! mme ninye, en-gerai
And-she-says his-mother: 'Oh! no it, the-child

ai! En-daa enna. Au m-aa-ta-ám.'
my! The-food this. Bring-(it) that-we-it-may-eat.'

N-e-tum in-dōkitin o-'sero pôkin, e-ikilikwan-u
And-he-gets the-things of-the-wood all, he-asks

ake: 'K-enna?'
only: '? This?'

N-ē-jō-kī-ni: 'Mme.'
And-it-him-said-to-is: 'No.'

N-ē-jō-ki ñgotonye en-gerai: 'En-gerai
And-she-says-to his-mother the-child: 'The-child,

ai, mi-ndō-ki a-ikilikwan-u inna-kukuu amu
my, do-not-do-again to-ask-about this-devil for

e-tu-mut-a ol-orere, n-a-lek-u nanu ake
he-has-finished the-people, and-I-remain-over I only

o iye naa-tii elle-osho pôkin.'
and you who-are-there this-country (*or* tribe) all.'

N-e-lo en-gerai, n-e-iñgor-u
And-he-goes the-child, and-he-looks-hither (*or* searches)

'm-baa oo 'remeta, n-e-ilep-ye
the-arrows and the-spears, and-he-them-climb-makes

en-geper o-'l-chani ō-manya ninye oo ñgotonye.
the-top of-the-tree which-he-stays he and his-mother.

N-ē-jō-ki en-gerai ñgotonye: 'Yēyo,
And-he-says-to the-child his-mother: 'Mother,

a-ipot-u en-gukuu p' a-ar.'
I-call-hither the-devil and I-him-strike.'

N-ē-jō-ki ñgotonye: 'En-gerai ai,
And-she-him-says-to his-mother: 'The-child my,

ta-pal-a, amu mi-i-ndē-u.'
leave-(him)-alone, for not-you-him-venture.'

N-ē-jō-ki en-gerai: 'A-ipot.'
And-he-her-says-to the-child: 'I-him-call.'

N-e-inok en-gima kitok te-'n-geper o-'l-chani,
And-he-lights the-fire big at-the-top of-the-tree,

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n-e-dol en-gukuu em-buruo, n-e-lōtu,
and-he-sees the-devil the-smoke, and-he-comes,

n-ĕ-jo: ' A-jo opa a-ish-u-a ol-orere.
and-he-says: ' I-say formerly I-finished the-people.

Adoshi! E-ton e-tii.'
Lo-and-behold! Still they-are-there.'

N-ĕ-jo en-gerai: ' Ee, e-ton e-tii
And-he-says the-child: ' Yes, still they-are-there

pe i-lōtu a-ish-u.'
and you-them-come to-finish.'

N-e-lo en-gukuu a-iya-u 'n-dōluo pe
And-he-goes the-devil to-bring the-axes so-that

e-duñg-ye ol-chani ō-manya eng-ayōni
he-them-cuts-with the-tree which-they-stay the-boy

oo ñgotonye.
with his-mother.

Ore pe e-ba-u, n-ĕ-jo:
Now when he-arrives-hither, and-he-says:

' En-da-dō-u araki a-duñg ol-chani.'
' (Ye)-descend-hither or I-cut the-tree.'

N-ĕ-jō-ki eng-ayōni: ' Tu-duñg-o.'
And-he-him-says-to the-boy: ' Cut-(it).'

N-e-duñg, n-e-ñgor en-gerai,
And-he-it-cuts, and-he-him-shoots the-child,

n-e-itō-ki a-duñg, n-e-ñgor-i kat'-are.
and-he-it-does-again to-cut, and-it-him-shot-is time-two (*or* a-second-time).

N-ĕ-jo en-gukuu: ' Yeo! ainyō kullo-kimba
And-he-says the-devil: ' Ah! what these-gadflies

laa-ony.'
which-me-bite.'

N-e-ñgor-i 'ñgorot kumok, n-e-la-ikī-no
And-it-him-shot-is the-shots many, and-he-is-unable

a-tu-duñg-o ol-chani.
to-cut the-tree.

N-e-iyōlō-u a-jo e-ta-a en-n-ĕ-ä[1],
And-he-know-will to-say (*or* that) it-became when-he-dies,

n-e-ipot eng-ayōni, n-ĕ-jō-ki: ' Ten a-ä,
and-he-calls the-boy, and-he-him-says-to: ' When I-die,

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[1] He knows he is about to die.

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n-i-duñg	elle-kimōjīno	lai	oti	amu	e-puk-u
and-you-cut	this-finger	my	small	for	they-come-out

'n-gishu	o-'l-osho	linyi	pôkin.	Ore	pe
the-cattle	of-the-country	your	all.	Now	when

i-duñg	elle-kitok,	n-e-puk-u
you-cut	this-big-one (*or* thumb),	and-they-come-out

ol-orere	linyi	pôkin.	Ore	pe	i-duñg
the-people	your	all.	Now	when	you-cut

eng-omon,	n-e-puk-u	ol-tuñgani	ōbo.'
the-face,	and-he-comes-out	the-man	one.'

Ore	p'	e-idip	en-gukuu	a-tua,
Now	when	he-finishes	the-devil	to-die,

n-e-duñg	eng-ayōni	'l-kimōjik,	n-e-puk-u
and-he-cuts	the-boy	the-fingers,	and-they-come-out

ol-orere	pôkin	oo	'n-gishu,	n-e-duñg
the-people	all	and	the-cattle,	and-he-cuts

eng-omon,	n-e-puk-u	ol-tuñgani	ōbo.
the-face,	and-he-comes-out	the-man	one.

Ore	lekwa-tuñganak	oo-tu-puk-u-tuo,	n-e-it-o
Now	those-people	who-came-out,	and-they-return-thither

'ng-añgite	enye	e-opa,	n-e-many-isho.
the-kraals	their	of-formerly,	and-they-stay.

N-e-igwen-a	ol-orere,	n-ĕ-jo:	'K-aji
And-they-consult-together	the-people,	and-they-say:	'What

ki-ngó	elle-tuñgani	o-ita-yo	'yook
we-do	this-man	who-us-put-out-thither	us

te-'ng-oshoghe	e-'n-gukuu?'
from-the-belly	of-the-devil?'

N-ĕ-jo:	'M-á-ita-á	ol-karsis.'
And-they-say:	'Let-us-him-make-become } (*or* make) }	the-rich-man } (*or* chief).' }

N-e-iruk-isho	pôkin:	'M-á-ita-á	ol-karsis.'
And-they-reply	all:	'Let-us-him-make-become	the-chief.'

N-e-aku	ol-karsis	lenye.
And-he-becomes	the-chief	their.

N-e-isho	lido-tuñgani	o-ita-yō-ki
And-he-gives (*or* does-this)	that-man	who-put-out-thither-was

te-'ng-omon	e-'n-gukuu,	n-ĕ-jō-ki	'l-kulikae:
from-the-face	of-the-devil,	and-he-says-to	the-others:

*539 'Ainyô-p' á-ita-u-ni te-'ng-omon e-'n-gukuu!
'What-and (or Why) it-me-put-out-hither-is from-the-face of-the-devil!

To-riny-ō-ki e-wĕji n-á-ita-u-ni-eki.'
Return-me the-place which-it-me-to-be-put-out-hither-caused-was.'

N-e-igwen il-kulikae, n-ē-jō-ki:
And-they-him-consult the-others, and-they-him-say-to:

'Ainyô-pe i-jo nĕja! I-jo iye
'What-and (*or* Why) you-say thus! You-say you

e-ita-ru-eiye elle o-ita-yo 'yook
he-it-spoilt this-one who-us-put-out-thither us

te-'n-gukuu!'
from-the-devil!'

N-ē-jo lido-karsis: 'En-da-pal, pe ten
And-he-says that-chief: '(Ye)-Leave-(it), and when

e-mut-a elle-apa n-a-riny-ōki
it-finished-becomes this-month and-I-him-return-to

e-wĕji n-e-iñgu-a.'
the-place where-he-leaves-thither (*or* comes-from).'

N-ē-un ol-karsis ol-kumbau lenye amu
And-he-plants the-chief the-tobacco his for

e-iyōlo a-jo e-nya lido-tuñgani ol-kumbau.
he-knows to-say (*or* that) he-eats that-man the-tobacco.

Ore p' ē-ō-ku ol-kumbau, n-e-lo
Now when it-ripen-will the-tobacco, and-he-it-goes

ol-karsis a-rip.
the-chief to-guard.

Ore en-oshi-kata p' e-ipir eng-oloñg[1],
Now the-very-time when it-him-is-opposite-to the-sun,

n-e-lōtu lido o-ita-yō-ki te-'ng-omon
and-he-comes that-one who-put-out-thither-was from-the-face

e-'n-gukuu, n-e-ita-y-u em-beneiyo
of-the-devil, and-he-put-out-hither (*or* pick)-will the-leaf

o-'l-kumbau, n-e-nya.
of-the-tobacco, and-he-it-eats.

N-e-dol ol-karsis, n-ē-jō-ki: 'Ē-iro,
And-he-him-sees the-chief, and-he-him-says-to: 'The-friend,

to-riny-ōki em-beneiyo e-wĕji ni-i-nda-u-nye.'
return-to the-leaf the-place which-you-it-to-put-out-hither-caused (*or* took-from).'

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[1] Midday.

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N-ō-jo lido: 'M-a-idim.'
And-he-says that-one: 'Not-I-am-able.'

N-e-rik añg, n-e-ipot il-lewa,
And-he-him-takes kraal, and-he-calls the-males,

n-e-igwen-a, n-ō-jo: "'L-oiye,
and-they-consult-together, and-he-says: 'The-friends,

kullo-lewa! a-iyō-u n-e-riny-ōki elle-tuñgani enna-beneiyo
these-males! I-wish and-he-returns-to this-man this-leaf

o-'l-kumbau e-wēji n-e-ita-u-nye,
of-the-tobacco the-place which-he-it-to-put-out-hither-caused (*or* took-from),

pa a-tum a-shōmo a-ti-pik-a[1] ninye eng-omon e-'n-gukuu
and I-get to-go to-put-in him the-face of-the-devil

opa n-a-ita-u-nye.'
formerly which-I-him-to-put-out-hither-caused (*or* took-from).'

N-ō-jo lido: 'M-a-idim a-inyia-ki.'
And-he-says that-one: 'Not-I-it-am-able to-return.'

N-ē-jō-ki 'l-kulikae: 'Ainyō-iye-pe
And-they-him-say-to the-others: 'What-you-and (*or* Why)

i-jō-ki ol-likae, "Ti-pik-a-ki e-wēji
you-said-to the-other-one, "Put-in-me the-place

n-a-iñgu-a," n-i-ta-la-ikī-ne
which-I-leave-thither (*or* come-from)," and-you-unable-were

sii 'ye a-ti-pik-a em-beneiyo e-wēji
also you to-put-in the-leaf the-place

ni-i-ndu-'ñgu-a!'
which-you-it-make-leave-thither (*or* bring-from)!'

Ōnaa, ol-o-inyia-ka a-irór-ie
Well, the-who-returned (*or* did-again) to-speak-with

ol-likae, n-e-nyor-u-no, n-e-it-uri-yu
the-other, and-they-love-will-one-another, and-he-make-fear-will

lido-karsis il-kulikae too-'ng-oloñgi enyena pōkin.
that-chief the-others during-the-days his all.

THE STORY OF THE DEMON WHO ATE PEOPLE, AND THE CHILD[2].

There was once upon a time a demon who was greatly dreaded by the inhabitants of the country in which he lived owing to his principal food being human beings.

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[1] So that I can go and return him.

[2] A Taveta Tale. The people of Taveta are nearly allied to the Masai,

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*539 On one occasion he devoured a large number of people and cattle—so many, in fact, that he thought he had exterminated the whole tribe. One woman, however, succeeded in hiding herself with her child in a pit, and after the demon had taken his departure she returned to the kraal and collected together all the food that had been left there.

The child was brought up in the pit, and when he was old enough to understand, his mother told him the story of the demon. For some time he did not venture away from the hiding-place, but after a while he made a bow and some arrows, and went for a walk. He shot a small bird, which he took back with him to the pit, and asked his mother if that was the demon. On being told that it was not, he went out again and shot another bird, and after that a Thomson's gazelle. He continued his search for a long time, and shot all kinds of things in the hope of killing the demon, but when he showed them to his mother, he found that he had not been successful.

The woman repeatedly urged her son not to leave the pit as they were the sole survivors of the tribe, but the boy was determined if possible to shoot the demon. One day he searched for a number of arrows and spears which he took to the top of a tree. He then climbed with his mother into the tree and lit a fire in the branches to attract the demon's attention. When the demon saw the smoke, he was greatly surprised, as he thought he had eaten all the inhabitants of the country. Having procured some axes, he went to the spot, and called out to the child and his mother to descend. As they refused to comply with his order, he commenced to cut down the tree. The boy shot him twice with his arrows, but the demon only thought he was being bitten by gadflies. As the arrows continued to hit him, however, he had to give up his intention of cutting down the tree, and shortly afterwards he lay down to die.

When he felt that his end was approaching, he said to the child: 'When I am dead, cut off my little finger, and your cattle will be restored to you. Then, cut off my thumb, and you will get back your people. After that cut open my face, and one man will come out.'

Having said this, he died, and the boy descended from the tree and

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many of them being actually descended from that race. An account of their history and customs, by the author, was published in the *Journal of the African Society*, No. 1, October, 1901.

cut off his fingers and thumb, from the stumps of which all the people and cattle that had been eaten emerged. The face was then cut open, and one man appeared. 539*

The people returned with their cattle to their former kraals, and held a consultation at which it was decided to appoint the boy chief.

After some time had elapsed, the man who had been taken from the devil's face asked the chief to put him back again. The others argued with him, and told him that he was much better off now that he had been liberated, but their arguments availed nothing, and the chief, seeing that the man would take no refusal, asked to be given a month in which to consider the matter.

Knowing that the discontented man was very fond of tobacco, the chief planted some, and when it ripened, he went to watch it. As he expected, the man saw the tobacco, and picked a leaf. The chief called out to him to return it to the plant, but as the thief was unable to do this, he was taken to the kraal, where a meeting was held. Matters having been explained to those present, the thief was again called upon to replace the leaf. When he admitted his inability to do as he was required, the chief remarked that he too was unable to put him back in the demon's face.

Everybody appreciated the wisdom of the argument, and they all lived happily together ever afterwards, respecting their chief and loving one another.

'L-omon loo-'l-Torōbo aare.
The-news of-the-Dorobo two.

Ē-tii opa ol-Torōbōni o ol-alashe,
They-are-there formerly the-Dorobo and the-brother,
n-e-pwo e-ñgorore, n-e-dol il-osōwani kumok,
and-they-go the-hunting, and-they-see the-buffaloes many.
n-ĕ-jō-ki ol-kitok ol-alashe: 'To-ton-a iye
and-he-says-to the-big-one the-brother: 'Stay you
te-'nne, m-a-ti-mir-u nanu te-idya-bata,
at-here, that-I-them-may-drive-hither I from-that-side.
Ore pe e-pwōnu, n-i-ñgor.'
Now when they-come, and-you-them-shoot.'

N-e-ton ninye, n-e-lo ol-kitok, n-e-mir-u
And-he-sits he, and-he-goes the-big-one, and-he-drives-hither
'l-osōwani.
the-buffaloes.

* 539 N-e-ñgor ol-alashe 'l-osowuani ókuni te-nabo-kata.
And-he-shoots the-brother the-buffaloes three at-one-time.

N-e-itö-ki, n-e-too ol ninye ol-kitok,
And-they-do-again, and-he-stays also he the-big-one,

n-e-lo lido-oti, n-e-mir-a,
and-he-goes that-small-one, and-he-them-drives-hither,

n-é-jo ta-ñgor-o ol-kitok[1], n-e-diak,
and-he-says shoot the-big-one, and-he-misses,

n-e-ipiri 'l-osowuani, n-e-puo.
and-they-run-away the-buffaloes, and-they-go.

N-e-puo ninje aa-yañg lakwa oo-to-ñgor-e
And-they-go they to-skin those which-he-shot

ol-oti, n-e-dum-u 'n-giri,
the-small-one, and-they-pick-up-hither the-meats,

n-e-'ya añg.
and-they-them-take kraal.

Ore p' e-ish-u-nye, n-e-itö-ki
Now when they-finished-become, and-they-do-again

aa-jo-ki-no: 'Mao-pe aa-ñgor kulikae.'
to-say-to-one-another: 'Let-us-go to-shoot others.'

N-e-puo.
And-they-go.

Ore pe e-le-ya o-seru, n-é-jo-ki
Now when they-arrive-thither the-forest, and-he-says-to

ol-kitok ol-oti: 'Ŵou iye kurum, m-e-iturruk-o
the-big-one the-small-one: 'Come you behind, let-me-precede

nanu, amu a-iyolo eng-oitoi oleñg.'
me, *for* I-know the-road very.'

N-e-iturruk ninye.
And-he-precedes he.

Ore pe e-tasin-u lidye n-e-puo,
Now when they-be-near-will that-(place) where-they-go,

n-e-dol ol-kitok en-jata na-lu-a
and-he-sees the-big-one the-tree which-bends-itself

te-'ng-oitoi, n-e-ibuñg, n-é-jo-ki ol-oti:
on-the-road, and-he-it-seizes, and-he-says-to the-small-one:

'Ŵou, i-lo-o.'
'Come, pass.'

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[1] And when the big one shoots.

1: Hollis G-5 (ca. 1894-1904) 1905
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N-é-jo ol-oti: 'Hoo, to-'lpo-iki,
And-he-says the-small-one: 'No, let-(it)-go, and

a-ilenig openy, amu ki-duny eng-oñgu.'
I-it-seize myself, for you-me-break the-eye.'

N-é-jo ol-kitok: 'Ōre, amu m-an-duny.'
And-he-says the-big-one: 'Come, for not-I-you-break.'

N-é-jo to-laa-ri[1], n-e-ilepu-oki ol-kitok
And-he-says pass-thither, and-he-him-lets-go-to the-big-one

en-jata, n-e-duny ol-likae eng-oñgu.
the-tree, and-he-him-breaks the-other the-eye.

N-é-jo lido l-to-duny-aki eng-oñgu:
And-he-says that-one whose-broken-has-been the-eye:

'Oh! A-iyolo en-diki n-é-isho-o ol-alashe lai,
'Oh! I-know the-thing which-he-me-gave the-brother my,

m-an-to-duny-a eng-oñgu[2]. [illegible]
the-eye. The-former buffaloes

l-a-to-ñgor-o. N-injo é-jo pe m-a-lot-ki
which-I-shot. Then he-says so-that not-I-them-do-again

a-dol a-to-ñgor-o. Kake to-pal-a amu e-ata
to-see to-shoot. But leave-(it)-alone for he-has

en-a-é-ar[3].'
what-divides.'

Ōre, n-e-puo, n-e-ku-ti
Well, and-they-go, and-they-reach

en-a-e-tii 'l-oo-soowuó.
the-which (or where)-they-are-there the-buffaloes.

N-é-jo-ki ol-kitok ol-oti:
And-he-says-to the-big-one the-small-one:

'N-e-ji-i-mau metaa i-dol ipa a-to-ñgor-o oiki,
'And-it-said-is-for (or Because) no-longer you-see, you to-shoot thing,

'lo, tū-mir-a pe a-ñgor nanu.'
go, drive-(them)-hither so-that I-them-shoot I.'

N-e-lo ol-oti, n-e-mir-a 'l-oo-soowuó,
And-he-goes the-small-one, and-he-drives-hither the-buffaloes,

n-é-jo to-ñgor-o ol-kitok[4], n-e-dua.
and-he-says about the-big-one, and-he-misses.

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[1] And when he passes.
[2] I know the reason why my brother has broken my eye.
[3] Vide Proverb No. 4, p. 238.
[4] And when the big one shoots.

# 539 N-e-jo-ki ol-oti: 'Inno ai 'ye
And-he-him-says-to the-small-one: 'Go also you
ti-mir-a m-a-ilgura-ai ana
drive-(them)-hither may-I-look-thither (or see) whether
a-idim a-ta-figu-a.'
I-them-am-able to-shoot.'

N-e-kweni ol-kitok, n-é-jo: 'A-dioh
And-he-laughs the-big-one, and-he-says: 'I-them-miss
nanu â-ata 'ng-onyek pokiraru, ne a iye
I who-have the-eyes both, and it-is you
â-ata eng-ongu nabo l-figu! Aiya nee,
who-have the-eye one who-them-shoot! Well then,
to-ton-a m-a-shomo a-mir-a.'
sit-down that-I-them-go to-drive-hither.'

N-e-lo ol-kitok, [illegible] [illegible]
And-he-goes the-big-one, and-he-drives-hither the-buffaloes,
n-e-figu ol-oti 'l-osowuo ong'wan,
and-he-shoots the-small-one the-buffaloes four,
na-leg ll-epa.
which-exceeds the-former-ones.

N-é-jo ol-kitok: 'Ke-aji a-as ele-tungani!
And-he-says the-big-one: 'What I-do this-man!
Â-ar m-e-ton pe a-nap in-giri
I-him-strike that-he-may-die so-that I-carry the-meats
pókin a-ipu-ki 'n-gera ainei.'
all to-take-to the-children my.'

N-e-puo, n-é-yaig il-osowuo.
And-they-go, and-they-skin the-buffaloes.

Ore n-é-idip, n-é-jo ol-kitok:
Now when they-them-finish, and-he-says the-big-one:
'A-iteru-a eng-aji ai pe a-tum-oki
'I-put-out-hither-will (or build) the-hut my so-that I-him-get-to
a-ton kewarie a-ta-figu-a pe e-ti.'
to-come night to-shoot so-that he-dies.'

N-e-jo-ki ol-alasho: 'E-ito, n-é-ji-ana
And-he-says-to the-brother: 'The-friend, and-it-said-to-be (or because)
keresh in-giri, i-sho-kir-a ai 'ye eng-aji ino
many the-meats, prepare also you the-hut your
pe m-e-shul-a
so-that not-they-stay-with-one-another (or mixed-become)

'n-giri, m-e-aku anake ki-ar-á
the-meats, not-it-becomes that we-strike-together (*or* fight)
taisere pesho.
to-morrow for-nothing.

N-e-ita-y-u ol-oti eng-aji
And-he-put-out-hither-will (*or* builds) the-small-one the-hut
enye, n-é-or in-giri aitoria, m-e-tii
his, and-they-divide the-meats equally, not-it-is-there
ó-te-lej-a ol-likae:
who-deceived the-other.

N-e-mut-u[1], n-e-pwo é-irur-a.
And-it-set-will, and-they-go to-lie-down-(themselves) (*or* sleep).
N-e-iyólō-u ol-oti 'njere: 'E-iyō-u
And-he-know-will the-small-one that: 'He-wish-will
ol-alashe lai n-aa-ar.'
the-brother my and-he-me-strikes (*or* kills).'

N-e-dum-u en-geju o-'l-osowan,
And-he-picks-up-hither the-leg of-the-buffalo,
n-e-irag-ye te-'ruat enye,
and-he-it-lie-makes (*or* puts) in-the-bed his,
n-e-ita-y-u ol-kila lenye, n-e-iyup
and-he-put-out-hither-will
or take-off
the-garment his, and-he-covers
en-geju, n-e-tiu anaa ol-tuñgani e-irag.
the-leg, and-it-is-like even the-man who-sleeps.

N-e-lo ninye a-irag te-'n-gop,
And-he-goes he to-sleep (*or* lie-down) on-the-ground,
n-e-ata eng-áuo enye oo 'm-bae.
and-he-has the-bow his and the-arrows.

N-e-isho lido-kitok, p' e-ipolos-a
And-he-gives
(*or* does-this)
that-big-one, when it-is-between-itself
en-gewárie[2], n-e-lōtu, n-e-ayur-iki e-irag en-geju
the-night, and-he-comes, and-he-finds it-lies the-leg
te-'ruat, n-é-jo ol-tuñgani, n-e-ito-bir-aki-no
in-the-bed, and-he-says the-man, and-he-prepares-for-himself
en-donata pe e-ñgor.
the-seat so-that he-shoots.

N-e-dol-ita ake lido-oti, n-é-jo:
And-he-him-seeing-is only that-small-one, and-he-says:

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[1] And at sunset.

[2] At midnight.

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'A-ilgur-aa pe, ten e-ñgur idya-keja,
'I-him-look-thither so-that, if he-shoots that-leg,

n-a-iyólō-u 'njere e-sipa aa-ar¹.'
and-I-know-will that he-says-true he-me-kills.'

N-e-ilgw-aki ol-kitok em-bae, n-e-ñgur
And-he-it-lets-go-to the-big-one the-arrow, and-he-shoots

en-geju.
the-leg.

N-e-iyólō-u ol-oti 'njere: 'Ee, é-ta-a
And-he-know-will the-small-one that: 'Yes, it-became

en-a-aa-ar².'
the-which (or when)-he-me-shoots.'

N-e-ilgw-aki ol-oti em-bae, n-e-ñgur
And-he-him-lets-go-to the-small-one the-arrow, and-he-shoots

ol-alashe lo-m-dol-ita a-jo e-imud-ori
the-brother who-not-seeing-is to-say (or that) he-hidden-himself-has

te-'n-gop, n-é-á te-inne.
on-the-ground, and-he-dies in-this-(place).

N-e-ibun-u ol-oti 'n-giri,
And-he-picks-up-hither the-small-one the-meats,

n-e-'ya eñg pókin.
and-he-them-takes kraal all.

THE STORY OF THE TWO DOROBO³.

Two Dorobo brothers once went out hunting together, and came upon a large herd of buffaloes. The elder one told his brother to conceal himself whilst he went to drive the animals. The drive was successful, and the buffaloes passed so close to the younger Dorobo that he was able to shoot three of them.

The elder brother then told the other one to go and drive the herd whilst he hid himself. The buffaloes came past the spot again, but although the hunter shot at them, he failed to hit them. The animals were by this time so scared that they fled.

The three buffaloes which had been killed were quickly skinned, and the meat carried off to the kraal. When this task was finished, the hunters started off again.

On arriving at a forest, the elder brother said he would go on

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[1] He intends to kill me.
[2] He was on the point of shooting me.
[3] Vide note 2, p. 28.

ahead as he knew the way. They proceeded in this manner until near their destination, when the elder one held aside a tree which bent down on to the road, telling his brother at the same time to pass. The latter feared that the tree might slip and hit him in the eye; but as his brother assured him that he would not let it go, he passed. His fears were, however, not groundless, for his brother let the tree swing back as he approached; it caught him in the face, and put out his eye. He said nothing; but he thought to himself: 'I know the reason why my brother has put out my eye. It is on account of the buffaloes which I shot; and because of them he does not wish me to shoot again. But there is One who will avenge me.' 539*

They reached the place where the buffaloes were, and the elder Dorobo said to his brother: 'Since you can no longer see, go and drive the buffaloes here for me to shoot.'

The younger one did as he was told, and drove the herd to where his brother lay hid. The latter shot at them as they passed, but missed them. The younger one then expressed a wish to have the buffaloes driven for him in order to see if he could still shoot. At this proposal the elder one laughed, and said: 'How can you with your one eye expect to hit them when I, who have both eyes, miss?' Nevertheless he went and drove the herd towards his one-eyed brother who succeeded in shooting four.

The elder Dorobo was so annoyed at this that he decided to kill his brother, and to carry off all the meat for his own children. He thought the best plan would be for his brother to sleep alone, when he could visit him during the night and shoot him. So after they had skinned the animals, he said: 'Since there is such a great quantity of meat, we had better divide it up now, and then each build his own hut; otherwise we might quarrel over it to-morrow.'

They divided the meat into equal shares; each hunter built his own hut; and they went to lie down. But the younger one was mistrustful of his brother, and suspected foul play. Instead therefore of going to sleep, he took one of the buffalo legs, wrapped his garment round it, and laid it on the grass which he had cut for a bed, while he went to lie down on the bare ground.

In the middle of the night the elder Dorobo came stealthily into the hut, and seeing the leg in the bed, thought it was his brother. He sat down, took careful aim, let fly his arrow, and shot the leg.

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The younger hunter had been watching him all the time, and thought to himself: 'If my brother shoots at the leg, I shall know that he really intends to kill me.' As soon as he saw the arrow leave his brother's bow, and hit the leg, he shot his brother, and killed him.

He then picked up all the meat and took it home.

'L-omon lo-'l-Torōbōni o ol-mēut.
The-news of-the-Dorobo and the-giraffe.

E-tii opa ol-Torōbōni o-ñgor-isho, n-e-lo
He-is-there formerly the-Dorobo who-hunts, and-he-goes
nabo-oloñg, n-e-tum ol-mēut e-inos-ita en-depesi.
one-day, and-he-gets (or sees) the-giraffe it-eating-is the-acacia-tree.

N-e-ta-la-iki-nōte likae-orere illo-mēut[1].
And-they-conquered-became other-people this-giraffe.

N-e-lo ol-Torōbōni a-ipot ol-likae,
And-he-goes the-Dorobo to-call the-other,
n-ā-jō-ki: 'E-iro, maa-pe p' á-ita-dol?
and-he-him-says-to: 'The-friend, let-us-go so-that I-you-show (or make-see)
ol-mēut pe ki-ñgór.'
the-giraffe so-that we-it-shoot.'

N-e-pwo, n-e-nyor-iki e-ti-ōyo
And-they-go, and-they-it-find it-has-not-yet-returned
ol-ō-ado-kiragata[2] te-'ng-are.
the-who-is-long-sleeping-place from-the-water.

N-a-jō-ki-no pokiraare: 'K-aji ki-ngé
And-they-say-to-one-another both: 'What we-do
pe ki-ár?'
so-that we-it-kill?'

N-á-jo lido o-iter-a a-dol: 'I-njo-o-ki
And-he-says that-one who-it-began to-see: 'Give-me
eng-alem m-a-ilep-aki ol-tepesi. Ore pe
the-knife that-I-climb-into the-acacia-tree. Now when
e-lōtu n-a-ipiri-āki a-ibuñg ol-gos, n-a-rem
it-comes and-I-it-jump-on to-seize the-throat, and-I-it-stab
em-bidiñg. Kake iniae iye te-ton-a te-idye
the-nape-of-the-neck. But go you sit over-yonder
pe ki-ret-āki adde ten a-ibuñg.'
so-that you-me-help afterwards if I-it-seize.'

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[1] And other people have been conquered by this giraffe.

[2] Another term for the giraffe.

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Ōnaa,	n-e-lo	ol-likae	a-isud-ori,	n-e-ton
Well,	and-he-goes	the-other	to-hide-himself,	and-he-sits

lido !	te-'n-geper	o-'l-chani	a-isud-ori.
that-one	on-the-top	of-the-tree.	to-hide-himself.

Ore	p'	e-ipir	eng-oloñg[1],	n-e-lōtu
Now	when	it-them-is-opposite-to	the-sun,	and-he-comes

ol-mēut	a-itashe	to-'l-chani,	n-e-ipiri-ōki
the-giraffe	to-stand	by-the-tree,	and-he-him-jumps-on

ol-Torōbōni,	n-e-ibuñg	ol-goa.
the-Dorobo,	and-he-him-seizes	the-throat.

N-e-ipiri	si	ninye	ol-mēut,	n-e-kwet,
And-he-jumps	also	he	the-giraffe,	and-he-runs,

n-e-tii	ol-Torōbōni	eng-orioñg,	n-e-ipot	ol-likae
and-he-is-there	the-Dorobo	the-back,	and-he-calls	the-other

pᵉ	e-ret-ōki,	n-ē-jo:	'Le-pamḅito[2],	i-'ya-u
so-that	he-him-helps,	and-he-says:	'Le-pamḅito,	bring

eng-alem !	To-osho !	Mi-im-ye[3] !'
the-knife !	Strike-(him) !	Not-(him)-pass-make-to !'

Ore	e-rany	a-jo	nēja,	n-e-kweni	lido
Now	he-sings	to-say	thus,	and-he-laughs	that-one

o-isud-ori	oo	m-e-tụa.
who-hidden-himself-has	until	may-he-die.

Ore	lido	ō-tii	en-geper	o-'l-mēut	mekure
Now	that-one	who-is-there	the-top	of-the-giraffe	no-longer

e-dam-u	a-jo	e-ata	eng-alem	te-'m-ḅoloa.
he-remembers	to-say (*or* that)	he-has	the-knife	in-the-loin.

Ore	pe	e-lo	ea-n-e-lakwa,
Now	when	he-goes	the-which (*or* where)-it-is-far,

n-e-dam-u	'njere	e-ata	eng-alem,	n-e-shit-u,
and-he-remembers	that	he-has	the-knife,	and-he-it-unsheaths,

n-e-gēm	em-ḅidiñg,	n-ē-ā.
and-he-it-stabs	the-nape-of-the-neck,	and-it-dies.

N-e-isarisar	a-yeñg	e-matwa	nabo,
And-he-hastens	to-skin	the-portion	one,

n-e-ita-y-u	en-gurisy	oo-'l-airakuj,	n-e-lo
and-he-put-out-hither-will	the-fat	of-the-kidneys,	and-he-goes

a-euj	ol-likae,	a-iñgur-aa	anake	e-tii,
to-follow	the-other,	to-look-thither	if	he-is-there,

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[1] At midday.

[2] Pamḅito means the giver or receiver of a bow-string.

[3] *Do not let him pass.*

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* 539 n-ĕ-jo ta-ba-i[1], n-e-nyor-iki e-tua
and-he-says arrive-thither, and-he-him-finds he-died

duo-moite.
some-while-back.

Ŏsaa, n-e-ton, n-e-ipir-u en-gima,
Well, and-he-sits-down, and-he-makes-with-fire-sticks the-fire,

n-e-pej en-guriny, n-e-pik
and-he-roasts the-fat-(of-the-kidneys), and-he-it-puts-in

álo oo-'n-gumeshin e-lido ŏ-tua.
neighbourhood of-the-nostrils of-that-one who-died.

N-e-ipiri-u lido ŏ-tua, n-ĕ-jo:
And-he-starts-up that-one who-died, and-he-says:

'Ĕ-iro, mi-mut openy.'
'The-friend, do-not-finish-(it) alone.'

Ŏsaa, n-e-pwo pokiraare, n-ĕ-yeñg ol-mēut.
Well, and-they-go both, and-they-skin the-giraffe.

Ore p' e-idip, n-e-pej in-guti-kiri
Now when they-it-finish, and-they-roast the-few-meats

á-inos, n-ĕ-jo lido ŏ-ta-ar-a ol-mēut:
to-eat, and-he-says that-one who-killed the-giraffe:

'Ĕ-iro, m-i-tum kunna-kiri amu eitu
'The-friend, not-you-get these-meats for did-not

duo ki-ret-ōki m-aa-ta-ár.'
a-short-while-ago you-me-help that-we-it-strike (*or* kill).'

N-e-iny-ōtōto lido, n-e-lo añg.
And-he-arises that-one, and-he-goes kraal.

N-e-ikilikwan e-ñgorōyōni e-lido ŏ-ta-ar-a
And-she-him-asks the-wife of-that-one who-killed

ol-mēut: 'Kodee ol-móruo lai?'
the-giraffe: 'Where the-husband my?'

N-ĕ-jō-ki: 'Eitu a-dol, kake a-tō-niñg-o
And-he-her-says-to: 'Did-not I-him-see, but I-have-heard

'njere e-ta-ar-a ol-mēut, n-a-niñg 'njere ten
that he-has-killed the-giraffe, and-I-hear that when

e-ĭtu, ni-ki-ar, amu e-ta-gor-e naleñg.'
he-comes, and-he-you-beats, for he-was-angry very.'

N-e-iny-ōtōto e-ñgorōyōni, n-e-lo kitala[2]
And-she-arises the-woman, and-she-goes refuge

---

[1] And when he arrives there.

[2] *Vide* p. 304.

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eng-álo e-lido-móruo ō-ti-aka:
the-neighbourhood of-that-old-man who-her-said-to:

'Ki-ar-i[1].'
'It-you-beaten-is.'

N-e-ton si ninye lido ō-ĕuo añg
And-he-sits (*or* stays) also he that-one who-came kraal

te-'ng-aji e-lido ō-ta-ar-a ol-mĕut, e-any-u
in-the-hut of-that-one who-has-killed the-giraffe, he-him-awaits

m-e-'ya-u 'n-giri.
that-he-may-bring the-meats.

Ore p' e-aku dama, n-e-lōtu lido
Now when it-becomes day, and-he-comes that-one

e-nap-ita 'n-giri, n-e-im-u kiōni e-'ng-aji,
he-carrying-is the-meats, and-he-passes-hither back of-the-hut,

amu inne ĕshii e-tii el-lusye
for here always it-is-there the-hole-in-the-wall

na-im-u-nye 'n-giri[2].
which-passed-hither-become the-meats.

N-e-ipot e-ñgorōyōni, n-e-iruk-isho lido
And-he-calls the-wife, and-he-answers that-one

ō-tii aji, n-ĕ-jo si ninye ol-ō-tii
who-is-there hut, and-he-says also he the-who-is-there

boo anake e-ñgorōyōni enye,
outside-the-hut that the-wife his,

n-e-irag-ye 'n-giri
and-he-lie-down-makes-to (*or* puts) the-meats

te-'l-lusye, n-e-riny-o a-lo a-iya-u
in-the-hole-in-the-wall, and-he-returns-himself to-go to-bring

kulye.
others.

N-e-dum-u lido ō-tii aji,
And-he-them-picks-up-hither that-one who-is-there hut,

n-e-'ya eng-aji enye.
and-he-them-takes the-hut his.

N-e-iko nĕja.
And-he-does thus.

Ore p' e-iyōlō-u 'njere e-ta-a
Now when he-know-will that it-became

---

[1] You will be beaten.

[2] Through which the meat is passed.

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en-n-e-ish-u-nye 'n-giri[1], e-ta-a
the-which-they-finished-become (*or* when) the-meats, it-became (*or* was)

en-giriñgo nabo e-shōmo a-iya-u, n-e-lo
the-animal (*or* portion-of-meat) one he-went to-bring, and-he-goes

lido ō-tii aji eng-aji enye, n-ē-jō-ki
that-one who-is-there hut the-hut his, and-he-says-to

e-ñgorōyōni: 'Inno, amu e-ēuo ol-móruo lino,
the-woman: 'Go, *for* he-has-come the-husband your,

ne-mekure ki-ár, amu a-irór-ie.'
and-no-longer he-you-beats, for I-him-spoken-with-have.'

N-e-lo e-ñgorōyōni eng-aji enye, n-e-ton,
And-she-goes the-woman the-hut her, and-she-sits-down,

n-e-lōtu ol-móruo lenye e-ata
and-he-comes the-old-man her he-has

en-giriñgo nabo.
the-animal (*or* portion-of-meat) one.

N-ē-jō-ki e-ñgorōyōni enye: 'Au ol-origha
And-he-says-to the-wife his: 'Bring the-stool

m-a-to-ton-a a-eñgieñg-a, n-i-'ya-u en-gisugi.'
that-I-may-sit to-rest-myself, and-you-bring the-snuff.'

N-e-'ya-kī-ni en-gisugi, n-ē-ok,
And-it-him-taken-to-is the-snuff, and-he-it-drinks (*or* takes),

n-e-idip.
and-he-it-finishes.

N-ē-jō-ki e-ñgorōyōni: 'I-mḅot-o 'l-lewa
And-he-says-to the-woman: 'Call the-men

le-'l-latya[2] ai.'
of-the-neighbour my.'

N-e-lo e-ñgorōyōni, n-e-ipot il-lewa,
And-she-goes the-woman, and-she-calls the-men,

n-e-pwōnu, n-e-ton-i.
and-they-come, and-they-sit-down.

N-e-itō-ki ol-móruo a-jō-ki e-ñgorōyōni:
And-he-does-again the-old-man to-say-to the-woman:

'I-'ya-u 'n-giri ten ē-o-to, m-e-inos-a
'Bring the-meats if they-have-become-ripe, that-they-eat-may

kullo-móruak.'
these-old-men.'

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[1] That the meat has nearly all been brought.

[2] Singular for plural.

N-ē-jo e-ñgorōyōni: 'Akwa-ghiri?'
And-she-says the-wife: 'What-meats?'

N-ē-jo ol-móruo: 'Hee!
And-he-says the-old-man: 'Ho!

oo-'na-duo pôkin. Ol-mēut
and-these-(of)-a-short-while-ago all. The-giraffe

ō-luluñga l-a-iya-u-a.'
which-is-whole which-I-brought.'

N-ē-jo e-ñgorōyōni: 'Oi! eitu a-dol nanu.'
And-she-says the-woman: 'Oh! did-not I-them-see I.'

N-e-iny-ōtōto ol-móruo, n-ē-ar e-ñgorōyōni.
And-he-arises the-old-man, and-he-beats the-woman.

N-e-lim-u e-ñgorōyōni e-ishir 'ujere lido-móruo
And-she-relates the-woman she-weeps that that-old-man

o-iñgu-a añgata ninye ō-ēuo
who-leaves-thither (*or* comes-from) plain he who-came

a-lej, n-e-'ya 'n-giri pôkin
to-deceive, and-he-takes the-meats all

a-ita-lak-u 'na-duo n-eitu
to-make-pay (*or* avenge) these-(of)-a-short-while-ago and-did-not

e-isho-ri to-'sero.
it-him-given-is in-the-forest.

THE STORY OF THE DOROBO AND THE GIRAFFE.

A Dorobo once went a-hunting, and saw a giraffe eating a small acacia tree. Other people had been unsuccessful in their attempts to kill this giraffe on former occasions, so the hunter thought it would be wise to have some one to help him. He therefore fetched a friend; but when he returned to the spot where he had left the giraffe, he found the animal had gone to the water to drink. The two men then thought out a plan of attack. It was agreed that the one who had first seen the animal should climb into a big acacia tree, and when it returned from the stream, jump on its back, and stab it in the neck. The other one was to hide himself near at hand in order to render any assistance that might be required.

The first Dorobo took his friend's knife, and climbed into the acacia. He remained there till midday, when the giraffe went to stand in the shade of the tree. As soon as it was near enough to him, the hunter jumped on its back, and clung to its neck, shouting at the same time to his friend, whom he called Le-pambito, to shoot the

* 539 animal, and not to let it pass. The giraffe, much alarmed, dashed off at full speed, and Le-pambito was so amused at the sight of the animal with a man on its back that he roared with laughter. In fact he laughed so much that he fell down in a fit.

The giraffe continued its onward course, and the Dorobo in his excitement forgot that he had a knife in his belt until they had gone a considerable distance. When he remembered it, he unsheathed it, and stabbed the animal in the nape of the neck, thereby killing it.

He quickly skinned a portion of the beast, and took out the fat of the kidneys, with which he returned to look for his companion. He eventually found Le-pambito, and was surprised to see that he was dead, as he thought. He made a fire, roasted some of the fat, and put it near his friend's nostrils, in order to try and bring him back to life again. It had the desired effect, for Le-pambito came to himself, and cried out: 'Do not finish it alone.'

The two went to skin the dead giraffe, and when they had finished, they roasted a little of the meat, which they ate. The one who killed the giraffe then said to his friend: 'I shall not let you have any of this meat for you did not help me to kill it.' On hearing this, Le-pambito returned to the kraal.

When he arrived there, he met his companion's wife, who asked him if he had seen her husband. He replied: 'No, but I hear that he has killed a giraffe. I also hear,' he added, 'that he is very angry with you, and when he returns, he is going to beat you.'

The woman, thinking doubtless that it would be more prudent to go and stop with her friends until her husband's anger was appeased, left her hut. As soon as Le-pambito saw her depart, he entered the hut and waited for the other one to bring home his meat.

In the morning the Dorobo who had killed the giraffe arrived at the kraal with his first load of meat, which he passed into his hut through a hole in the wall at the back. To make sure that his wife was in the hut he called out to her, and Le-pambito replied, altering his voice to resemble a woman's. Satisfied that his meat was in safe hands, the Dorobo went back to the place where he had killed the giraffe, to fetch another load; and while he was absent his late companion carried off the meat to his own hut, after which he returned to wait for the rest. When several loads of meat had been thus brought to the hut, and afterwards taken by Le-pambito, and deposited in his own hut, the latter went to the woman whom he had frightened away by telling her that her husband was going to beat

1: Hollis G-5 (ca. 1894-1904) 1905
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her, and told her that she might now go home as her husband was no longer angry with her. 539*

She returned to her hut, and shortly afterwards her spouse came back to the kraal with the last load of meat. He called out to his wife to bring him a stool, that he might rest himself, and to fetch the snuff. After he had refreshed himself by taking some snuff, he told the woman to go and call his neighbours.

When they had arrived, the Dorobo inquired if the meat was ready. His wife was much perplexed at this request, and asked him what meat he alluded to. He replied: 'Why, all the meat—the whole giraffe—which I have brought here.' The woman, to his astonishment, said that she had not seen it.

Much exasperated he rose from his seat and flogged her, after which she told him between her tears what Le-pambito had done.

The Dorobo then realised that he had lost his whole giraffe owing to his selfishness.

PART III

'N-DEPEN OO-'L-MAASAE

MASAI PROVERBS AND SAYINGS

* 539 **No. 1.**

Ainyô-pe	ingarsiso	anaa
What-and (*or* Why)	you-are-rich	like
en-naiyamishe	ol-tito?	
the-who-has-married (intr.)	the-son?	

Why do you behave like a woman whose son has just married?

[591] [606] [A newly married man usually lives in his father's kraal for some months after his marriage, and a woman whose son has recently married may sit down and rest, as her daughter-in-law will do all the work.].

No. 2.

Eata	en-nŏor.
He-has	the-which-divides.

There is a Judge for him, and He will avenge me.

[A favourite saying when a person has been defeated in a fight.]

No. 3.

Eata	'l-ojoñga	'n-giyaa.
They-have	the-flies	the-ears.)

Flies have ears.

Also:

Eata	en-gewárie	'n-giyaa.
It-has	the-night	the-ears.

The night has ears.

[' Walls have ears.']

No. 4.

Ebaiki	en-gutuk	nainosa	'sunya
It-reaches (*or* Perhaps)	the-mouth	which-ate	the-fats
neinos	i-ñgik,	nebaiki	
and-it-eats	the-excrements,	and-it-reaches (*or* and-perhaps)	
en-nainosa	'ñgik	neinos	i-sunya.
the-which-ate	the-excrements	and-it-eats	the-fats.

The mouth which ate fat shall eat excrement, and that which ate excrement shall eat fat.

Also:

Ebaiki	ol-ŏtaara	'n-gituñgat	neaku
It reaches (*or* Perhaps)	the-who-killed	the-cutters (*or* attackers *or* enemies)	and-he-becomes

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o-suuji, nebaiki ol-turwai
the-coward, and-it-reaches (*or* and-perhaps) the-poltroon
neaku ol-oiñgōni.
and-he-becomes the-bull (*or* brave-man).

The slayer of the enemy has become a coward, and the poltroon has become a brave man.

['The last shall be first, and the first last.'—Matt. xx. 16.]

No. 5. Eitu-kidŏl ti-oreren en-gerr sambu.
We-have-not-seen amongst-peoples the-sheep many-coloured.

There is not such a thing in the world as a sheep of many colours.

[A sheep of two or even three colours is common enough, but one of more than three colours is unknown. This saying is used to express incredulity at an improbable story.]

No. 6. Ekwenikye 'n-guk in-guruon.
They-laugh-at the-coals (*or* soot *or* charcoal) the ashes.

Coal laughs at ashes, not knowing that the same fate which has befallen them will befall it.

Also: Ekwenikye ol-chata ōtii
It-laughs-at the-firewood (*or* tree) which-is-there
ol-tiren ol-ōtii en-gima.
the-fireplace the-which-is-there the-fire.

The firewood which has been cut ready for burning laughs at that which is being consumed.

No. 7. Eñgárie o-sighiria en-daa.
He-eats-with the-ass the-food.

He eats his food like a donkey.

[This is said of a man who has not had the two middle incisors of the lower jaw extracted, and whose mouth in consequence is supposed to resemble a donkey's.] [304]

No. 8. Enyanyuk ol-oipotŏki o ol-ōōuo
They-resemble the-who-was-called and the-who-came
openy.
alone (*or* himself).

It is the same thing when a man is once there whether he has been called or whether he has come of his own free will.

No. 9. Epwo ōorioro anaa 'ng-ajijik
They-go they-separate-themselves like the-huts
oo-'l-oitigōshi.
of-the-zebra.

[Zebra of course have no huts. This saying is intended to imply, 'They are scattered over the face of the earth.']

*539 **No. 10.** Epwo 'm-baa pŏkin in-gitiñgot.
They-go-to the-actions all the-ends.)

Everything has an end.

No. 11. Epwŏnu 'l-limot anaa 'ng-oloñgi.
They-come the-events like the-days.

Events follow one another like days.

No. 12. Epwŏnu 'm-baa [illegible] o-'murŏshin.
They-come the-actions (or the-arrows) [illegible] the-hind-legs.

This has a double meaning. Actions com[illegible] use of the legs, and if arrows come, there are legs behind [illegible].

[Long marches are inevitable before [illegible] can be successfully accomplished; and arrows are not fired without a person being there to fire them.]

No. 13. Erishunye anaa en-gŭa
He-separates-himself like the-sickness (*or* death)
o-'sighiria ŏbo.
of-the-donkey one.

He separates himself from his friends like a sick (*or* dead) donkey.

[A sick donkey stands apart from his fellow animals, and a dead donkey is thrown away. This saying is used when referring to a man who stands aloof from his companions.]

No. 14. Erisyo laikin o kăa.
They-are-similar defeats and death.

Being defeated and dying are the same.

No. 15. Erisyore en-giteñg nabo el-lughunya o-'l-lee.
It-resembles the-cow one the-head of-the-man.

A cow is as good as a man.

[583] [If a man has a cow, and looks after it, he obtains riches, for the cow bears, and with the calves he is able to purchase a wife.]

No. 16. E'sudoi 'nyalat.
Hide-ye the-mouthfuls-of-food.

[One should not disclose one's secret thoughts any more than one shows the food one is eating.]

No. 17. Etaa em-bito o-'l-ñgojine.
He-has-become the-sinew of-the-hyena.

He is like a hyena's sinew.

[A man who refuses to admit himself beaten is likened to a hyena's sinew, which is said to be tougher than that of any other animal.]

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No. 18.	Etĕjo	en-giteñg:	'Mikindaya,	injooyōki.'
	It-said	the-cow:	'Do-not-lend-me,	give-me-away.'

[It is notorious that animals which have been lent or pawned are not as well treated as those of the person they have been lent to. Hence the cow's request.]

No. 19.	Etĕjo	en-giteñg:	'Tipikaki	o-rorei
	It-said	the-cow:	'Pour-into-me	the-word
ōbana	'l-papit	le-'sesen.'		
which-gets-itself	the-hairs	of-the-body.'		

The cow said: 'Say as many words about me as I have hairs in my body.'

[If you wish to sell me, strike a hard bargain, for a man who has paid a long price for me will treat me well.]

No. 20.	Etĕjo	ol-ñgojine:	'Mme	ake	amenyak,
	It-said	the-hyena:	'No	only	I-have-luck,
keju	nemaagol.'				
leg	which-is-not-heavy-to-me.'				

The hyena said: 'It is not only that I have luck, but my leg is strong.'

[I have luck, it is true, but I have had to work. 'God helps those who help themselves.']

No. 21.	Etii	ol-dia	e-mala,	meishoru
	It-is-there	the-dog	the-gourd,	they-allow-not
'n-giyaa	epughuri.			
the-ears	it-is-covered.			

There is a dog in the gourd, and his ears prevent it from being closed.

[In the event of a man going to visit his friend's wife, he would first of all ascertain whether the owner of the hut were at home. Should he see unmistakable signs of the husband's presence, he would move off consoling himself by quoting this proverb.]

No. 22.	Il-doinyo	lemetamo.
	The-mountains	which-do-not-get-together.

Mountains do not meet.

[A favourite saying when people part company, and equivalent to, 'We shall meet again.' Cf. the Turkish proverb: 'Mountain does not meet mountain, but man meets man.']

*539 **No. 23.** Inotye nanotye Ol-le-'n-gipika
You-have-got which-he-got The-of-En-gipika
te-'ndigani.
in-the-deserted-kraal.

You have got what the son of En-gipika got in the deserted kraal, i.e. you are in a fix.

[The story told of the son of En-gipika is as follows. One day he was eating meat in the slaughter-house when the place was suddenly attacked by the enemy. He managed to escape with his life and meat, but without his weapons, and he fled, hotly pursued by the enemy. He outstripped them, however, and after running some distance, entered a deserted kraal where he proposed to hide. But he soon discovered that he was not the only occupant, and a lion growled savagely at being disturbed. Thinking it more prudent under the circumstances to leave the deserted kraal, the son of En-gipika turned round to continue his flight, when he was horrified to see an enormous serpent coiled round the post of the gate, which was the only exit, darting out its head and tongue in his direction. In the distance too he could see the enemy rapidly approaching his hiding-place. It is not related how the son of En-gipika escaped from the dilemma in which he found himself.]

No. 24. Ira ogen anaa Konyek.
You-are clever (*or* sharp) like Konyek.

You are as clever as Konyek.

[Konyek's biography was briefly sketched in the story entitled 'L-omon le-Konyek oo Menye-Konyek. The Masai are fond of referring to him whenever anything 'slim' or of a cunning or clever nature has been performed. The constructor of the Uganda Railway, for instance, has been referred to as being on a par with him.]

No. 25. Ira ogidat anaa ol-dia le-'manyata oo-'l-murran.
You-are proud like the-dog of-the-kraal of-the-warriors.

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[The dogs that live in the warriors' kraals have a much happier existence than those that act as scavengers in the other kraals. Owing to the warriors' food consisting entirely of meat and milk, many bones and scraps are thrown to the dogs.]

No. 26. Itadua, irughighe, etii ol-lee, netii
You saw, you-pass, it-is-there the-man and-it-is-there
e-yk, netii e-ngorotyai, netii e-ngoroyioi.
the-male, and-it-is-there the-woman, and-it-is-there the-female.

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

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Behold the people you are passing. The man is there, and the male, the woman and the female.

[All people are not alike, and if you watch you find that some of the passers-by are good and others bad.]

No. 27.	Itiñgide	anaa	en-gia	naiya	ol-murani	ti-añg.
	You-have-given-yourself-airs	like	the-illness	which-takes	the-warrior	in-kraal (of the married people).

[A warrior is supposed to be always in a perfect state of health, and if he is taken ill, he will hide himself in the woods or in a hut apart from the others. A disease which succeeds in overtaking him when on a visit to the married people[1], and making him the laughing-stock of all, may well be proud of itself!]

No. 28.	I'yopo	en-gine	eng-oñgu.
	Cover	the-goat	the-eye.

[When a goat is about to be strangled, it is thrown on its side, and the eye which is uppermost is covered with its ear, so that it shall not see what is happening. Similarly, if a raid is meditated on, secrecy must be observed beforehand.]

No. 29.	Kindaa	ol-le-'modai,	ne	kindaiki	ol-le-'ngêno.
	We-begin	the-of-the-foolishness,	and	we-do-again	the-of-the-wisdom.

We begin by being foolish and we become wise by experience.

['Experientia docet.']

No. 30.	Kitiñgia	nemie	to-'ng-oriong.
	You-have-pressed-on-me	which-is-not	on-the-back.

You are not like a child who when carried only presses on my back, you press on every part of my body.

[This saying is equivalent to, 'I am weary of your company.']

No. 31.	Meata	ol-etadiwakino	nemeata	eidipa,	etua	ake	etadiwakino.
	He-has-not	the-visibleness	who-has-not	who-has-become-finished,	who-died	only	to-whom-he-was-visible.

[Do not believe in the report of a person's death until it is well founded. Unless an eye-witness tells you the news, receive it with caution.]

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[1] The warriors live in kraals apart from the married people (vide p. [illegible]).

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No. 32. Medany ol-kimojino obo ol-lashei.
It-breaks-not the-finger one the-louse.

One finger will not kill a louse.

[The necessity for joint action. The Swahili have a similar proverb: 'Kidole kimoja hakivunji t'awa.']

No. 33. Medol ol-tungani ol-oikula einosita.
He-sees-not the-man the-breast-of-a-dead-ox (or happiness) he-is-eating-it.

A man does not know when he is well off; it is only when he is poor that he remembers the days of plenty.

['O fortunatos nimium, sua si bona norint.'—Vergil, G. ii. 458.]

No. 34. Meipur ol-oingoni too-'ndrua[1] are.
It-bellows-not the-bull in-the-deserted-kraals two.

A bull cannot bellow in two places at once.

No. 35. Meishaa 'nulugi[2] en-dap.
It-enters-not the-bargain the-palm-of-the-hand.

A bargain cannot be held in the palm of the hand.

Also: Meishaa ol-lejore en-dap.
It-enters-not the-lie the-palm-of-the-hand.

A lie cannot fill the palm.

[One hollow cannot fill another.]

No. 36. Meisho 'l-limot, le-gulye eloyu.
They-give-not the-news (pl.), the-others they-arrive-thither.

When an event occurs, only a part of the truth is sent abroad, the rest is kept back.

No. 37. Meitoyu ol-arahal e-aywara.
It-will-not-put-out the-quarrel the-udder-of-a-cow.

It does not take so long to settle a quarrel as it takes a cow's udder to fill with milk after she has been covered.

[The combatants either fight until one is beaten, or the matter is settled amicably at once.]

No. 38. Meitabalubakaya eng-oigilon.
It-will-not-make-itself-complete the-bravery.

Bravery is not everything, and however brave a man may be, two brave men are better.

['Dieu est toujours pour les gros bataillons.'—Voltaire.]

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[1] E-ndrua is really the spot on which a kraal formerly stood, or the site of a deserted kraal, e-oingoni is the deserted kraal itself.

[2] The plural of e-nuing, the hollowed out place, is often used in this sense

No. 39. Meitorrujunyie eng-osheke metii en-gerai. 539*
It-will-not-swell-itself the-belly it-is-not-there the-child.

The belly does not swell if a woman is not pregnant.

['There is no smoke without a fire.']

No. 40. Meiteruk en-gume.
It-precedes-not the-nose.

The nose does not precede the rest of the body.

[This expression is often used after a misfortune has befallen one, the idea being that if it were possible to send on one's nose ahead, one would have foreseen the danger that was being threatened and made preparations accordingly.]

No. 41. Meiyeyu ol-dwaru ol-kujita.
It-covers-not-away the-beast-of-prey the-grass.

[A beast of prey (or a thief) can hide for a while, but in course of time it will be captured or killed. 'Murder will out.']

No. 42. Meishuj in-gishu ol-tegol le-kishomi.
They-cross-not the-cattle the-who-is-strong of-clan (or gate).

No matter how young or weak a child may be on his father's death, he is strong in his own kraal, for his friends will see that he inherits the cattle. [424]

[There is some play on the word *kishomi*. The cattle will not pass the gate because the child's clan is strong.]

No. 43. Meishuj ol-ueko en-aiguen.
He-passes-not the-boaster the-valley.

The boaster will not cross the valley.

['Pride goes before a fall.']

No. 44. Maio en-gejo nabo 'lmuran.
It-goes-not the-leg one the-meetings-of-the-warriors.

Warriors and cripples remain apart.

['Birds of a feather flock together.']

No. 45. Meigenuntye ol-kasus
It-will-not-begin-itself the-cloth-for-carrying-a-child-in

etiiye en-gerai.
it-is-not-yet-come the-child.

Don't make a cloth for carrying a child in before the child is born.

['Don't count your chicks before they are hatched.' Vide also the Swahili proverb: "Kukata kanzu mwana hajazyawa" (to cut out the kanzu before the child is born).]

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No. 46. [illegible] [illegible] o [illegible]
They-resemble-not to-cheat and to-do-by-force.)

Cheating and doing something by force are not the same.

[If a man has suffered wrong, he had better try and come to an arrangement with his aggressor instead of going to complain to the chiefs, for his enemy will not forget, and will avenge himself later.]

No. 47. [illegible] [illegible] o [illegible]
They-resemble-not life and death.

Life and death are not alike.

No. 48. [illegible] [illegible] [illegible]
It-is-not-drunk the-father's-son (or the slave) the-[illegible]
[illegible] ake.
the-who-was-without-blemish only.

What does it matter whether a person is one's own child or somebody else's as long as he does his duty?

[The Swahili have a somewhat similar proverb: '[illegible] [illegible] [illegible] [illegible] [illegible]' (it is better to have a Kafir who pleases you than a Mohammedan who displeases you).]

No. 49. [illegible] [illegible] o [illegible]
They-separate-not the-buttocks and the-ground.

The buttocks and the ground do not remain long apart.

[One explanation of this proverb is that a man must sit down, and though he may walk about or lie down, he will sit on the ground again later. Another theory is that it has in some way reference to the disposal of the dead. With the exception, however, of the medicine-men and rich people, who are buried in shallow trenches, burial is unknown amongst the Masai. But it is perhaps a remarkable coincidence that the Turkana[1], who are closely allied to the Masai, and the Bari, Dinka, and Madi[2], who live nearly 1,000 miles away, and not very far from the country whence the ancestors of the Masai are believed to have hailed, bury their dead in a sitting posture.]

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[1] Ante p. [illegible], note [illegible].

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[2] [illegible] ([illegible] [illegible], p. [illegible]), [illegible] ([illegible] [illegible] [illegible] [illegible], p. [illegible]), Casati (Ten Years in Equatoria, p. [illegible]), [illegible] ([illegible] [illegible], pp. [illegible], [illegible], &c.).

No. 60. Megol ol-oitiga 'sirat.
He-does-not-leave the-zebra the-stripes.

The zebra cannot do away with his stripes.

['Can the Ethiopian change his skin, or the leopard his spots?'—*Jer.* xiii. 23.]

No. 61. Mepuo 'l-diani te-'n-gop enye.
They-go-not the-baboons from-the-country their.

Baboons do not go far from the place of their birth.

[Similarly with people, they may pay a visit to another country (and incidentally lift their neighbour's cattle), but they will afterwards return home. 'Caelum non animum mutant qui trans mare currunt.' —Hor. *Epp.*, I. xi. 27.]

No. 62. Meomy eng-aldelechi o-'l-chani likae-chani.
It-sticks-not the-bark of-the-tree other-tree.

The bark of one tree will not adhere to another tree.

[People of one tribe cannot assimilate the customs of another.]

No. 63. Meitiayo e-rupash o e-serian.
It-is-not-similar the-having-enough-to-eat and the-safety.

Having enough to eat and being in safety are two very different things, especially after a raid.

No. 64. Meitiayo 'nyuat o 'n-gidimat,
They-are-not-similar the-perseverings and the-beings-able,
nyuat le-gumok.)
perseverings the-many.

A double entendre.

Persevering to accomplish an end, and being able to do a thing are not the same: it is greater to persevere.

['Tis not in mortals to command success,
But we'll do more, Sempronius, we'll deserve it.'—
Addison, *Cato*, i. 2.]

And: Persevering to accomplish an end, and being able to do a thing are not the same: many persevere.

['Many are called, but few chosen.'—Matt. xxii. 14.]

No. 65. Metii oidipa, ol-doinyo ake
He-is-not-there who-has-finished, the-mountain only
oidipa itoaitikine e-weji
which-has-finished which-has-planted (*or* erected)-itself the-place
enmeidataraya
where-it-is-not-taken-out.

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Nobody can say he is settled anywhere for ever: it is only the mountains which do not move from their places.

No. 56. Metamue ol-löto le-'mala o
They-get-not-together the-potsherd of-the-gourd and
ol-le-'mòti.
the-of-the-cooking-pot.

Broken pieces of a gourd cannot be fastened on to a cooking-pot.

[Similarly, people of different tastes disagree.]

No. 57. Miara en-nidama.
You-become-not-beaten the-which (*or* when)-you-consider.

You will not be beaten when you think before acting.

['Look before you leap.']

No. 58. Miingar ol-pasahe le-lighae, nipal
Do-not-repair the-hole-in-the-fence of-other, and-you-leave
ol-lino.
yours.

Do not repair another man's fence until you have seen to your own.

['Charity begins at home.']

No. 59. Milo' aṅgata mieta ol-le-'ewama.
Do-not-go plain you-have-not the-of-the-dust-in-the-eye.

Don't go to the plain without somebody to take the dust out of your eye.

[The necessity *of* joint action.]

No. 60. Mindadei ol-kilili eng-ŭdo, meipiri.
Show-not the-hawk the-bow, that-he-flies-not-away.

Do not show the hawk your bow, *or* he will fly away.

['Surely in vain the net is spread in the sight *of* any bird.'—Prov. i. 17.]

No. 61. Mindyamityam amu metejo en-gityamityam
Do-not-jump-about for it-says-not the-jumping-about
tōki.
thing.

Do not jump about, for there is no use in jumping about.

['More haste less speed.']

No. 62. Mira ahata ĕmut en-gima.
You-are-not wood which-finishes the-fire.

You are not like firewood which is burnt, you are always there.

[Said of a person whose presence has become a nuisance.]

1:Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

No. 63. Mi'ro 'rorei oshoma 'l-kujit. 539#
Do-not-talk the-words which-get-themselves the-grasses.
Or: Mi'ro 'rorei sama 'l-kujit.
Do-not-talk the-words like the-grasses.

Do not talk a great deal.

['In the multitude of words there lacketh not sin.'—Prov. x. 19.]

No. 64. Mirure o-ljape sama ol-moruo
Do-not-tread-on the-post like the-old-man
ltere ayok.
who-has-many boys.

Don't tread on the post, i.e. don't be proud, like the father of many sons.

[A man with a large family may lie on his back all day long with his feet up against a post, and trouble about nothing. His wife and daughters see to the food and milk the cows, whilst his sons guard the cattle and sheep.] [594]

No. 65. Misityo sama isaure.
Do-not-hasten-thither for you-tire-yourself.

['More haste less speed.']

No. 66. Na-Ai! injoki ol-ip neme ol-le-'l-chani.
O-the-God! give-me the-shade and-not the-of-the-tree.

[Originally a prayer for a child, but now used for anything that is ardently desired.

When the sun is hot, a mother protects her infant's head by covering it with the 'kasen,' or garment for tying the child on to her back. No woman wears this garment unless she has a baby, hence her prayer for shade.] [854] [292]

No. 67. Namelole neme to-'ng-olosho naurru
Namelole and-not from-the-milkless whom-throws-down
e-mitikoyi eng-aji to-'nanl.
the-bird the-hut (or family) with-the-dewlap (or weight).

She is like Namelole (nickname given to a weak woman), but not because she has no milk: her child is so badly fed that it is knocked over by the weight of a bird.

[This is a term of reproach used to a woman if she does not look after and feed her children properly.]

No. 68. Naaririki 'ngipi.
Who-separates the-paths (or character, climate, or nature).

He who separates the paths, &c.

[A common expression for the Almighty.]

#539 **No. 69.** Naretito[1] e-ñgeju anaa en-dingi
Who-is-treading the-post like the-outcast
oo-'l-oo-mbwal.
of-the-who-have-the-teeth-extracted.

She is treading against the post like one who is not allowed in the warriors' kraals.

[594] [626] [Unless a girl is well dressed, according to Masai ideas, and anoints her body from time to time with oil, she is not admitted into the warriors' kraals, and becomes a social outcast. She has nothing left her to do but lie on her back and put her feet up against a post. Unlike the old man who has many sons, however (vide proverb No. 64), this is considered an undignified position for a maiden.]

No. 70. O-sina likî'ya ee-sasha,
The-poorness (or trouble) which-takes-you where-it-is-long,
dorop ol-alkula.
short the-breast-of-a-dead-ox (or happiness).

It is better to be poor and live long than rich and die young.

No. 71. Papa olde aiyta en-gitaiy oje
Father that who-wishes the-cow which-has-just-borne
eanaitum anaa enalami 'n-gejek o-'l-asho
and-he-does-not-get-it because weak the-legs of-the-calf
lo-'n-dito enye.
of-the-daughter his.

The old man cannot get milk from the cow that has recently borne, because his daughter has not looked after the calf whose legs are consequently weak.

[A saying applied by women to one of their number who is notoriously lazy.]

No. 72. Pasingasinget anaa en-gerai oshi eng-aji
Pride like the-child who-is-there the-hut
e-ñgoko[2] enye.
of-the-grandmother his.

He is as proud as a child living at its grandmother's.

[603] [Grandmothers are apt to spoil their grandchildren, and a naughty boy is not so likely to be whipped at his grandmother's as at home.]

---

[1] Old or poetical form for en-naretita.

[2] E-ñgoko is here used for eng-ogho.

No. 73. Sipat etigari, metigari 'ngiei.
Truly they-are-shared, they-are-not-shared the-minds (or paths, &c.).

Men may be partners, or may eat from the same dish, but they cannot tell what is passing through each other's minds.

No. 74. Tadua, eiama 'nk
See, they-get-themselves the-fruit-of-the-cordia-tree
ngiso.
unripe.

Look, they are as numerous as the unripe fruit of the *Cordia ovalis*.

['As the sand of the sea, which cannot be numbered for multitude.'—Gen. xxxii. 12.]

No. 75. Tigha eng-aue, 'm-iligh eng-ongu.
Hang-up the-bow, do-not-hang-up the-eye.

If a stranger comes to stay with you, do not forget when you lay aside his weapons that he is hungry.

['It is ill talking between a full man and a fasting.']

ILLUSTRATIVE PROVERBS AND SAYINGS

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1: Hollis G-5 (ca. 1894-1904) 1905

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[P. 153]

'LÔYETYANI LOO-'L-MAASAE
MASAI ENIGMAS

The propounder says, Oiyôte, Are you ready?

The others reply, E-ûo, He has come (i.e. It is, or we are, ready). 524 539*

No. 1. Ata 'l-muran lainei kumok, naa
Enigma. I-have the-warriors my many, then

en-gejo nabo eitashôya.
the-leg one they-make-to-stand.

Reply. Ol-popongi.
The-euphorbia-tree.

What do my warriors resemble when they stand on one leg?
The euphorbia tree.

[Masai men often stand on one foot and rest the other against the knee[1]. When in this position they are supposed to resemble the *Candelabra euphorbia*, which *Sir H. Johnston*[2] has described as being 'like a gigantic cabbage or cauliflower that has run to stalk, only to countless stalks, many-jointed, and of gouty thickness.'] [516]

No. 2. Ata 'l-muran lainei kumok, naa
Enigma. I-have the-warriors my many, then

obo oshôngtaki 'n-gishu.
one who-goes-out-to the-cattle.

Reply. Il-oin le-'ng-aji.
The-rafters of-the-hut.

What are my warriors like? I have many of them, and one goes out to look after the cattle. The rafters of the hut.

[In Masai huts all the rafters are hidden except one which protrudes beyond the door. It is said to be watching the cattle.] [342]

No. 3. Ata 'l-muran lainei, nemetii
Enigma. I-have the-warriors my, and-it-is-not-there

ol-le-kata.
the-of-sand (pride).

---

[1] This mode of resting, uncomfortable as it may appear, is widespread (vide Junker, *Travels in Africa during the Years 1879-83*; James, *Wild Tribes of the Soudan*; Grogan and Sharpe, *From the Cape to Cairo*; Baker, *The Albert Nyanza*, &c.). [13]

[2] *The Uganda Protectorate*, p. 23.

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Reply. 'N-jeito.
The-pegs.

What are my warriors like when they stand in a circle, and one cannot see which is the first and which is the last?

The pegs which are being used for pegging out a skin.

No. 4. Aata 'l-muran lanei ókuni,
Enigma. I-have the-warriors my three,
nemeduñgo en-gigwena metii
and-it-does-not-become-cut the-consultation he-is-not-there
ol-li-ókuni.
the-of-three (or third).

Reply. 'Soito le-'n-gima.
The-stones of-the-fire.

I have three warriors. What is a discussion between two of them like if the third is not present?

The stones used for standing the cooking-pots on at the fire.

[The cooking-pots cannot be successfully balanced between two stones, and a discussion does not terminate if only two people take part in it.]

No. 5. Aata 'n-dapan ainei are naarisyo.
Enigma. I-have the-skins my two which-are-alike.

Reply. Eng-ai o en-gop.
The-heaven and the-earth.

I have two skins, one to lie on and the other to cover myself with. What are they? The bare ground and the sky.

No. 6. A-isulisho, nepwoton 'l-ooligua
Enigma. I-whistled, and-they-come the-who-come-from
'n-dimi.
the-forests.

Reply. Eng-ai natasha.
The-rain which-rained.

I whistle, and they all come running from the forests. What am I? The rain.

No. 7. Ana-ijo e-duo?
Enigma. Why he-has-come?

Reply. O-rorei lai o ol-lino.
The-word my and yours.

Why do you say you are ready to guess my riddle?

Because it is a discussion between you and me.

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No. 8. Anaké ädo ñgutunyi nemebaiki
Enigma. Why she-is-long your-mother and-she-reaches-not
e-nyawa e-'n-gerr?
the-udder of-the-sheep?

Reply. Eng-oitoi.
The-road.

What does your mother resemble? She is long, and yet she does not reach up to a sheep's udder. The road.

No. 9. Ashômo enda-tim, neabita
Enigma. I-went that-wood, and-I-draw-forth (*or* unsheath)
'ñgusidin are.
the-sticks two.

Reply. Il-mao.
The-twins.

I went to bed and brought forth two sticks. What were they? Twins.

No. 10. Eiduraki, neiñgwari
Enigma. It-has-been-moved, and-it-is-left-thither
em-dap e-ñgutunyi e-igh-a.
the-palm-of-the-hand of-your-mother it-has-been-hung-up.

Reply. Ol-aran
The-piece-of-hide-used-for-sweeping.

We have moved our kraal and your mother has left behind her the palm of her hand which has been hung up in the hut. What is it? The broom.

[The piece of hide which is used for sweeping away the dust and dirt is of so little value that when the inhabitants quit their kraal and move to a new grazing ground it is probably left suspended from the wall of the hut.] [356]

No. 11. Eiduraki, neiñgwari
Enigma, It-has-been-moved, and-it-is-left-thither
e-sumbat e-minyi te-'niligani.
the-dressed-skin of-your-father in-the-deserted-kraal.

Reply. Ol-chala.
The-dunghill.[1]

We have moved our kraal, and your father has left behind him his garment. Where has he left it? On the dunghill.

[A man would not leave his dressed skin behind him unless it were worthless, and it is obvious, therefore, that it has been thrown away.]

524 **No. 12.** Eim ŋgutunyi 'polos boo
*539 *Enigma.* She-passes your-mother middle outside-the-hut
erumisho en-neba 'nji.
it-is-protruding the-which-reaches thus.
Reply. En-gejo e-'n-gerai nanapitai.
The-leg of-the-child which-is-being-carried.

When your mother leaves her hut, what is to be seen issuing from her garments? The leg of her child.

[854] [487] [Masai matrons carry their babies fastened on to their backs, and a small leg is often to be seen dangling down, while the child's body is hidden from view.]

No. 13. Eim ŋgutunyi polos boo
Enigma. She-passes your-mother middle outside-the-hut
emoirisho.
she-uses-abusive-language.
Reply. E-ŋgorôyîôni nanyalita en-ailgura.
The-woman who-is-chewing the-gum.

Why does your mother use abusive language when she goes outside her hut? Because she is a woman eating gum.

[314] [361] [Masai women are fond of chewing a gummy substance which exudes from certain trees. This makes their teeth stick together, and their jaws crack when they attempt to speak. If a person accosts them, and hears this noise, he may think the women are reviling him.]

No. 14. E-ssanpai
Enigma. The-strip-of-hide-used-to-cover-the-heads-of-arrows
naelai kutuk.
which-is-wet point (*or* mouth *or* end).
Reply. Eng-oitoi nalo eng-are.
The-road which-goes the-water.

What is a strip of hide like when the tip is wet?
A road which leads to the water.

[411] [The poisoned heads of arrows are wrapped up in a strip of hide to keep the poison fresh. This strip is narrow and long, and it is wetted at one end with saliva to make it adhere.

There is some play on the word *kutuk*, which refers to the point of the arrow, the end of the strip of hide, and the mouth.]

No. 15. Eiwua en-gop en-gima, naiŋgorori
Enigma. It-has-eaten the-earth the-fire, and-it-leaves-thither
nailare.
which-is-done-together (*or* something).

PLATE XI

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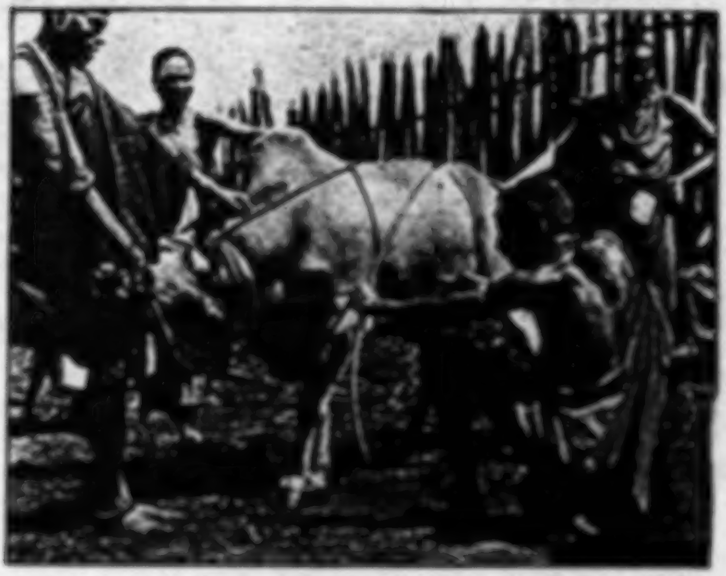

Masai drawing blood from an ox by shooting a blocked arrow into one of the superficial veins of the neck.

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Mock duel between two L-aiyok.

[Facing p. 257]

1: Hollis G-5 (ca. 1894-1904) 1905
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Reply. E-ar.
The-bare-spot.

What escapes a prairie fire?
A bare spot on which no grass grows.

No. 16. Naiperipera ti-abori en-gima.
Enigma. Which-rolls-from-side-to-side under the-fire.
Reply. E-miayor aya 'ng-onyek.
The-omental-fat which-hurt the-eyes.

What meat rolls about as if in agony when it is being cooked?
Fat, for its eyes (bubbles) hurt it.

No. 17. Namunana te-'ruat.
Enigma. Which-has-folded-itself in-the-bed.
Reply. El-lashei naibelutuo 'l-ayok.
The-louse which-they-have-uncovered the-boys.

What is the thing which hides itself in its bed?
The louse which the boys uncover.

[Ut pulex in ruga cutis se celat, ut puella in lecto iuvene aggresso.]

No. 18. Namunana te-'sundai.
Enigma. Which-folds-itself to-the-wall.
Reply. Eng-oyyani nataia e-figurore.
The-widow who-missed the-shooting (*or* cupping).

What hides itself against the wal of the hut?
The widow who was not present when blood was extracted from an ox.

[The Masai drink the hot frothing blood direct from the live cattle. After tying a leather ligature tightly round an animal's throat, an arrow is shot into one of the superficial veins of the neck. When the arrow is pulled out, the blood gushes forth, and is collected in gourds. The blood is drunk greedily by al present, but who will give any to the widow?]

[362]

No. 19. Nyelena en-diki nashal natii
Enigma. This-here the-thing which-is-clammy which-is-there
eng-aji lepi, ainidalita.
the-hut ,really and-you-are-not-seeing-it.
Reply. Ol-aishat.
The-lizard.

What is the clammy thing which is always in your hut and which you don't notice? The lizard.

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No. 20. Nyelido, nyelle.
Enigma. That-there, this-here.

Reply. Ol-oijiiiii le-kulle.
The-drop of-milk.

That there is the drop of milk at the bottom of the gourd; *this here* is the drop when the gourd has been tipped up into the mouth.

[Note the play on the words *nyelle* and *kulle*.]

No. 21. Oshiaki ngoto nairenga.
Enigma. Poor the-mother who-gives-blood.

Reply. E-mala nañgoriehorki, nelau
The-gourd which-was-shot-for, and-it-will-miss
o-sarge.
the-blood.

Why is the mother weak?

Because they *did not* catch the blood in the gourd.

No. 22. Samburumburi osaniaiswa.
Enigma. Butterfly resemblance.

Reply. Ol-kila loo-'ntasiani.
The-garment of-the-beads.

What resembles a butterfly?

A garment with beads worked on it.

[554
301] [It is only the best *dressed-girls* who wear skins ornamented with beads, and when they move about from one hut to another, they are supposed to resemble butterflies.]

No. 23. Tamanai te-kiya-metwa
Enigma. Go-by-a-roundabout-route round-that-part
o-'l-doinyo, ne kitumi
of-the-mountain, and we-get (*or* meet)-one-another
eda 'ng-aik.
they-are-blood-red the-hands.

Reply. Il-lama.
The-fruit-of-a-blood-red-colour.

What will your hands be like if we meet after you have gone round that part of the mountain? The lama fruit.

[262] [This is a common wild fruit (*Ximenia americana*, L.) of which the Masai are very fond. It stains everything a blood-red colour.]

1:Hollis G-5 (ca. 1894-1904) 1905
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No. 24. Tasumaka 'n-dapan, maape Kinokop. 524
Enigma. Fold the-skins, let-us-go Kinangop. 539*
Reply. 'N-gidongo oo-'n-diain.
The-tails of-the-bitches.

What is folding up the skins and going to Kinangop like?
The bitches' tails.

[This is a well-known saying amongst the Masai of Kilima Njaro. Kinangop (or better, Kinokop or Kinakop) is the name of a sub-district near Naivasha, and is some 300 miles from Kilima Njaro. It is supposed that the way there would resemble a bitch's curly tail.] [534]

[P.260]

PART IV

'OBOT OO-'L-MAASAE

DIVISIONS OF THE MASAI PEOPLE

619 101 The Masai race is divided into two sections, the one entirely pastoral and the other partially agricultural. The pastoral Masai call themselves Il-Maasae, whilst their brethren are known as 'L-Oikop or Il-Lumbwa.

101 614 634 The Masai are further divided genealogically into clans and families, and geographically into districts and sub-districts, as shown in the following tables:

Clans.	Families[1].
'L-Aiser.	'N-Gidoñgi (the medicine-man's house), Il-Parkesuaŋ (the crusaders?), Il-Lughumae, Il-partimaro.
Il-Meñgana.	'L-Aiteyok, 'Siria (the designs?), Il-Moruesi (the princes), Il-Makaperin (the flesh on the ribs).
Il-Mokesen.	Il-Mokesen-sanja, Il-Parsaine (the long-sighted ones), Il-Tarōsero, Il-Kiparon (the snare?)[2], Il-Taragwaru (the lion-killers).
Il-Molelyan.	Il-Molelyan-sanja, Il-Mamasita, Il-Pojon, Il-Kipayian, Il-Mosiateo, Il-Masañgwa, Il-Mokesere.

Whenever representatives of the four clans take part in a raid, it is usual to refer to the Aiser and Meñgana clans as 'L-oodo-kiteṅ (the blood-red cattle), and the Mokesen and Molelyan clans as 'L-orok-kiteṅ (the black cattle).

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Districts.	Sub-Districts.
Kaputiei or Kaptiei.	'L-oodo-kilani (the blood-red clothes), Matapato, Il-kik-ooñyokye (the red trees[3]), Il-dala-lekutuk (the fast talkers).
En-aiposha (the lake).	Purko, Kisiñkop (the burning country?), Il-damat, 'L-oita.
Kinangop.	Moipo (the Pangani River), 'M-bashi (the valleys), 'E-oonyokye (the red soil), Ilo-ingabai (name of a tree[4] and light yellow), Il-keeapi (the mistletoe).

[fn]

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[1] Some of these families are again divided into smaller sub-sections.

[2] The members of the family called Il-Kiparon are said to be rain-charmers and rain-makers.

[3] Acacia abyssinica, Hchst.

[4] [illegible] sp.

Districts.	Sub-Districts.
	'Mbwarak (the horns), Lo-'lukunui (of the cassia tree), Kilepo (watering-place), Ol-osira (the which is decorated), Naibigunya-'swarak (which astonishes the beasts of prey), Kipadai (place of many springs), 'N-gojuka (the one horned), Ol-figalata (the plain between two hills), Sighirari, 'L-oita, 'Ng-origheishi (the small stools), Ol-alashilush (the bubbling spring), El-Kasatin, Kibilo, El-keto-'n-laina, Saloi. 101 634
'L-osin-gishu¹ (the striped cattle).	'L-osin-gishu narok (the black striped cattle), 'L-osin-gishu onyokiyo (the red striped cattle).
'L-aikipyak¹.	Kinoisi (pursuers), Marikitai, El-meruosh 'n-daou (those who are not thrown down by oxen), Sukia, Lo-'l-pushai (of the lowland), Lo-naibor (of the white thing), El-mesueyeta, 'L-alikinosi, 'L-oibor-oikpuk (the white hills), Loo-ilkiwaruru, El-moruma, Lo-'lukuloi, 'L-ariagon, Eng-ekg e-Lenan (Lenan's head), El-daiga, 'L-aisi.

When the article forms a part of the above names, the vowel is omitted if it follows a word ending in a vowel. 193 552

Ale 'N-aipasha	I go to Naivasha.
Ale 'L-alashilush	I go to Lalashilush.

The Masai reckon time by 'ages' or periods of about seven and a half years. The following account of the Masai ages is given in the words of the Masai themselves. 561 [506]

Eeta 'l-Maasae 'l-porori laye.	The Masai have what they call ages. 561 534
Meimurata 'n-gera te-'nèji obo. Eitoki eitua 'l-porori, metaaboiki eitua ol-poror ilo, ore metaapura pikisi; nemurati 'l-kitook, nepuji 'l-oodi metabaiki.	Children are not all circumcised together; they are divided up into ages, for they are not all alike in point of years. First of all the big ones are circumcised, and the small ones wait *until they grow up* (i.e. until they reach the age of puberty). [881]
Ore lelo kituak eaitarukuti eaporori enji o-murata o-kitoo,	Now, those who are circumcised first belong to what is called the

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¹ Owing to cattle plague, disease, and civil wars, the Masai comprising the Uasin-gishu and Aikipyak districts have practically ceased to exist. The remnants have been scattered and mixed with other tribes.

1: Hollis G-5 (ca. 1894-1904) 1905

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56 | 939 [illegible] ol-poror lle ilo. Netoni 'l-oti. Ore pe ebaia, nememeti ai ainje, sajilig illo-poror.

Ore 'l-[illegible] nememeti te-kwenya, naa ilkuo-poror ilo, [illegible] e-murata e-kedyanye. Netoni oli 'l-oti, nememeti ai ainje, sajilig illo-poror.

Ore 'l-poror naa eji ol-aji obo.

Ore il-aiwa ol-poror [illegible] [illegible]: oshi "L-[illegible]," oshi "L-[illegible]," oshi "L-[illegible]."

right-hand circumcision, and that is one age. The younger ones wait and are circumcised later. They also become members of this age.

When the next circumcision festivals are held, the circumcised belong to what is called the left-hand circumcision, and that is the next age. The younger ones wait as before, and when they are circumcised they likewise join this age.

Now, two ages are considered equivalent to one generation.

Each age has three divisions, first, those known as "The big ostrich feathers," secondly, those called "The helpers," and thirdly, those known as "Our first cousins"[1].

56 | 805

Il-poror loo-'l-Maasae oshiaroni keeta.		Masai ages which are now remembered.
E-murata e-tatene (Right-hand circumcision).	E-murata e-kedyanye (Left-hand circumcision).	Approximate date.
Il-Kiaptyo		[illegible]
	Il-Tuyeni	[illegible] } 1 generation.
Il-Kiponyo		[illegible]
	Il-Kimaliu (the people of the plains)	[illegible] } 1 generation.
Il-Kupai (the white swords)		[illegible]
	Il-Kitoipiko (those who drive away)	[illegible] } 1 generation.

---

56 | [illegible] [1] When permission has been granted to hold the circumcision festivals ([illegible]), one feast is held in each sub-district yearly for the first four years in succession, and all those circumcised during these four years' feasts belong to the 'right-hand' circumcision. An interval of about three and a half years then intervenes before another festival is held. All youths circumcised during the next four years belong to the left-hand circumcision. As an instance, a man born in [illegible] would either belong to 'Our first cousins' of the Il-[illegible] age or to 'The big ostrich feathers' of the Il-[illegible] age, i.e. he was circumcised in [illegible] or [illegible]. Boys as a rule are circumcised when they are between thirteen and seventeen years old. Orphans and the children of poor parents frequently wait until they are twenty.

1: Hollis G-5 (ca. 1894-1904) 1905
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E-murata e-tatene (Right-hand circumcision).	E-murata e-kedyenye (Left-hand circumcision).	Approximate date.	
Il-Kijaru (those who do not give back)		1836	one generation.
	Il-Kieku (the long-bladed spears)	1844[1]	
Il-Chaeraya (those who fight openly or by day) or Il-Kidotu (the pullers up)		1851	one generation.
	Il-Tuati (the rich men) or Il-Mirisho (those who are not driven away)	1859	
Il-Nyangusi (those who capture for themselves)		1866	one generation.
	Il-Merisho or 'L-aimer (the persuaders)	1874	
Il-Ñgarbut (the gluttons) or Il-Kidotu (the raiders)		1881	one generation.
	Il-Kiptsi or Il-Changen (those who increase)	1889[2]	
Il-Kishon (the lives) or 'Teleru (the lucky ones) or Il-Kikoy		1896[3]	one generation.
	Il-Meiruturud (those who are not conquered)	March 1905[4]	

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[1] When Krapf wrote his *Vocabulary of the Engutuk Eloikob* in 1854, he mentioned (p. 14) that the men who were able to marry were called Kieku (Il-Kieku), and that the old men were known as Kikijaro or Kikamirishe. This account entirely agrees with the above table of dates.

[2] Lenana and Sendeyo (see note on p. 326) belong to this age. Shortly after it commenced the great cattle plague broke out (1890).

[3] In Taveta the corresponding age, Wasu, was commenced on May 3, 1897, a few months after it had been started in Masailand. Each Taveta age covers a period of about fifteen years, i.e. there is no left-hand circumcision. *Vide The Journal of the African Society*, No. 1, October, 1901.

[4] The circumcision festivities were commenced in September, 1903.

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[p.264]

'L-OMON LI-OPA LOO-'L-MAASAE
MASAI MYTHS AND TRADITIONS

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En-oshkuna 'ng-aitin.

[p.96] Eté 'ng-aitin are: etii eng-ai 'narok, netii en-naanyokie. Ore eng-ai narok na-sapuk; ore en-naanyokie na-torrono.

Nejoki eng-ai narok en-naanyokie: 'Mikindoi ol-orere eng-are amu etua en-ameneto te 'l-ameyu.'

Neja en-naanyokie: 'Aiya, tababai ana eng-are naaishimu.' Nebol, neshe eng-ai kitok.

Nejoki eng-ai naanyokie en-narok: 'Ingumoi pee ama etabaikin.'

Neja en-narok: 'Eitu ebaiki.'

Napira pokirare, neshe eng-ai en-naakenya. Neitoki eng-ai naanyokie aajoki en-narok: 'Ingumoi eng-are amu etabaikin.' Nuiken eng-ai narok.

Nedaani 'n-gueti-uniugi, aajo eng-ai narok: 'Miinyioki en-pooki ol-orere eng-are, amu etiaku 'n-gujit.'

Nelimuelay eng-ai naanyokie, aajo: 'Mm, mikitara nirikaki eng-are.'

Nelapilapakino pokirare, aajo eng-ai naanyokie: 'Aar kulo-tadgunak lodapakipuk.'

The story of the gods.

There are two gods, a black one and a red one. The black god is good, and the red god malicious.

One day the black god said to the red one: 'Let us give the people some water, for they are dying of hunger.'

The red god agreed, and told the other one to turn on the water. This he did, and it rained heavily.

After a time the red god told the black one to stop the water as sufficient rain had fallen.

The black god was, however, of opinion that the people had not had enough, so he refused.

Both remained silent after this, and the rain continued till the next morning, when the red god again said that enough had fallen. The black god then turned off the water.

A few days later the black god proposed that they should give the people some more water as the grass was very dry.

The red god, however, was recalcitrant and refused to allow the water to be turned on again.

They disputed for some time, and at length the red god threatened to kill the people, whom he said the black god was spoiling.

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Nejo en-narok: 'Mikari 'l-tung'anak lainei.' Neaku eng-ai narok tari 'l-tung'anak [illegible] [illegible] [illegible] te 'nne-[illegible], ne en-[illegible] [illegible] te-[illegible].

[illegible], 'n-[illegible] [illegible]: 'Pol-pol-pol,' eng-ai [illegible] [illegible] [illegible] eng-ae [illegible] oor il-tung'anak. Ore 'n-[illegible] [illegible]: 'Rara-rara-rara,' eng-ai narok [illegible] eng-ae: 'Tapala, [illegible].'

At this the black god said: 'I shall not allow my people to be killed,' and he has been able to protect them, for he lives near at hand, whilst the red god is above him.

When one hears the thunder crashing in the heavens it is the red god who is trying to come to the earth to kill human beings; and when one hears the distant rumbling, it is the black god who is saying: 'Leave them alone, do not kill them.'

En-o 'l-enenir[1].

[1/16]

Eti en-diaki enji en-o 'l-enenir, kake ol-[illegible] ape, [illegible], [illegible] ol-tung'ani eng-[illegible], [illegible] o-sokil eng-[illegible].

[illegible] [illegible], [illegible] eng-[illegible] ol-[illegible], [illegible] eng-ae ol-tung'ani.

[illegible] ake te 'nne, [illegible] [illegible] o-silalei [illegible] o-[illegible].

[illegible] 'l-[illegible], [illegible] 'l-tung'anak ake.

[illegible] il-tung'anak [illegible] [illegible] en-o 'l-enenir, [illegible]: '[illegible], [illegible], [illegible] 'l-[illegible], [illegible] [illegible].'

[illegible] [illegible] [illegible] ol-tung'ani, [illegible] 'l-enenir, [illegible]: '[illegible] [illegible] 'l-[illegible], [illegible].'

A devil.

There is a thing which is called a devil. It was formerly a lion, but it changed itself, and one half became a man while the other half became a stone.

This devil can alter its appearance, and is sometimes to be seen one half a lion and the other half a man.

It lives in a forest and is particularly fond of the tree called o-silalei[2], owing to the denseness of its growth.

It only eats human flesh and will not touch wild animals.

When people pass the spot where the devil is, it calls to them, and says: 'Come, my brother, help me lift this load of firewood.'

If anybody complies with its request, he is struck with the devil's stake, and the devil cries out to him: 'I belong to the Aiser clan, escape from me if you can.'

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[1] Lit. One-of-the-stakes. Krapf ([illegible] [illegible]) also mentions this belief in a devil, and says that the word [illegible] is a poisoned stick.

[2] Ostryoderris, near O. Stuhlmanni, Taub.

I: Hollis G-5 (ca. 1894-1904) 1905
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Ore p' eidip eitijo [illegible], [illegible].

Ore ten [illegible] [illegible] [illegible] [illegible] ol-[illegible], p' [illegible] il-[illegible], [illegible] [illegible] [illegible] [illegible], [illegible] il-murran [illegible] [illegible] [illegible] [illegible] [illegible].

Ore ten [illegible] ol-[illegible] [illegible] [illegible], [illegible] ol-[illegible], [illegible], [illegible] [illegible] [illegible].

When it has spoken thus, it eats the person.

If this devil is known to be in a certain district and people wish to move their kraal, they march all together, and the warriors go in front and behind and on all sides to protect them.

Should a voice be heard issuing from the mist and calling some one, everybody remains silent, for they know that it is this devil that is calling.

Naiteru-kop[1].

Kidoñg' opa, eitiini 'ruok il-païyani 'nyore [illegible] [illegible] [illegible] [illegible] [illegible]: ol-Torrobai o [illegible], o ol-asurai; [illegible] [illegible] [illegible].

Natum ol-Torrobai en-giteñ nabo.

[illegible] [illegible] ol-Torrobai, eitijo ol-asurai: "[illegible], [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible], [illegible]?"

Eitijo ol-asurai: "Oh, [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible]."

[illegible] [illegible] ol-Torrobai. Ore p' [illegible] [illegible], [illegible] ol-[illegible], [illegible] ol-[illegible] [illegible] ol-asurai, [illegible].

Ore ten [illegible], eitijo

The beginning of the earth.

We were told by the elders that when God came to prepare the world he found three things in the land, a Dorobo[2], an elephant[3], and a serpent, all of whom lived together.

After a time the Dorobo obtained a cow.

One day the Dorobo said to the serpent: "Friend, why does my body always itch so that I have to scratch whenever you blow on me?"

The serpent replied: "Oh, my father, I do not blow my bad breath on you on purpose."

At this the Dorobo remained silent, but that same evening he picked up his club, and struck the serpent on the head, and killed it.

On the morrow the elephant asked

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[1] By Justin Ol-omeni, of the [illegible] clan of the [illegible] or [illegible] Masai, resident in German East Africa.

[2] Vide note 4, p. [illegible].

[3] Brun-Rollet (Le Nil Blanc, p. [illegible]) writes that the Bari believe that man was created by an elephant.

1:Hollis G-5 (ca. 1894-1904) 1905

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ol-tome ol-Torroboni: 'Kaina [illegible]?'

Nïje ol-Torroboni: 'Maiyolo.' Eaiyolo ol-tome 'njere: '[illegible], [illegible] [illegible].'

Ore te-'n-gewarie, [illegible] [illegible] kitok, [illegible] ol-Torroboni [illegible] en-giteng [illegible], [illegible] [illegible] le-'ng-are o-'ng-ai.

[illegible] 'n-[illegible]-olodgi, [illegible] ol-tome en-gerai.

Ore te-[illegible]-olodgi [illegible] 'ng-arish [illegible]-'l-[illegible] pukin, [illegible] ol-[illegible] [illegible] [illegible] eng-are.

[illegible] ol-tome [illegible] le-[illegible]. Ore pe [illegible], [illegible] [illegible] [illegible], [illegible], [illegible] eng-are, [illegible] [illegible] ol-Torroboni en-giteng enye [illegible] [illegible], [illegible] [illegible] eng-are.

[illegible] ol-Torroboni [illegible], [illegible] ol-tome, [illegible] [illegible].

[illegible] en-gerai o-'l-tome, [illegible], [illegible]: '[illegible] ol-Torroboni, [illegible] [illegible]. [illegible] ol-[illegible], [illegible] [illegible]. [illegible] [illegible] [illegible].'

Ore pe [illegible] [illegible], [illegible] ol-Masi* [illegible]. [illegible] ol-Masi: 'Kaji i'lgua?'

Nïje en-gerai: '[illegible]

the Dorobo where the thin one was.

The Dorobo replied that he did not know, but the elephant was aware that he had killed it and that he refused to admit his guilt.

During the night it rained heavily, and the Dorobo was able to take his cow to graze, and he watered it at the puddles of rain.

They remained there many days, and at length the elephant gave birth to a young one.

After a time all the puddles became dry except in one place.

Now the elephant used to go and eat grass, and when she had had enough to eat, she would return to drink at the puddle, lying down in the water and stirring it up so that when the Dorobo drove his cow to water he found it muddy.

One day the Dorobo made an arrow, and shot the elephant, and killed it.

The young elephant then went to another country. 'The Dorobo is bad,' it said, 'I will not stop with him any longer. He first of all killed the snake and now he has killed mother. I will go away and not live with him again.'

On its arrival at another country the young elephant met a Masai, who asked it where it came from.

The young elephant replied: 'I

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* The Masai now call themselves il-Maasae (sing. ol-Maasani). The old name was il-Masi (sing. ol-Masi).

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* 539 eng-añg o-'l-Torōbōni, ōmanya lido-sero openy, ōtaara ol-asurai likilboitare o yēyo.

Nējōki ol-Mái: 'Ol-Torōbōni ōtaara ñgutuanyi o ol-asurai?'

Nējo en-gerai, 'Ee.'

Nējōki ol-Mái: 'Maape, pa alo adol.'

Nepwo, nedol eng-aji o-'l-Torōbōni eijulujula eng-Ai, neiñgórie atwa shumata.

Neipot eng-Ai ol-Torōbōni, nējōki: 'Aiyōu nilōtu tadēkenya amu aata em-bae naaliki.'

Neniñg ol-Mái, neisho tadēkenya, nelo, nējōki eng-Ai: 'Aōuo.' Nējōki eng-Ai: 'Tadumu en-dōle, indobira eng-añg kitok too-'ng-oloñgi uni. Ore pe indip, nilo aiñguru ol-ashe taaat, nidol o-sero, ni'yau, niyeñg. Ore pe indip, niña in-giri pōkin te-'n-dapana, niminya en-giti-kiriñga, tipika pōkin boo, nigila 'l-kēk kumok, niinok en-gima kitok, nipik nenna-kiri o-'l-ashe. Oré pe indip, nilo aiandori tiatwa aji. Ore pe iniñg ol-tolo sapuk te-boo tjo, "rure-rure," nimijo: "Ainyō inna," nimiñgasya.'

Nelo ol-Mái, neiñguru ol-ashe, netum, nēyeñg, nēña in-giri te-'n-dapana. Neitōki nelo, negila 'l-kēk, neinok en-

come from the Dorobo's kraal. He is living in yonder forest and he has killed the serpent and my mother.'

The Masai inquired: 'Is it true that there is a Dorobo there who has killed your mother and the serpent?'

When he had received a reply in the affirmative, he said: 'Let us go there. I should like to see him.'

They went and found the Dorobo's hut, which God had turned upside down, and the door of which looked towards the sky.

God then called the Dorobo and said to him: 'I wish you to come to-morrow morning for I have something to tell you.'

The Masai heard this, and in the morning he went and said to God: 'I have come.' God told him to take an axe, and to build a big kraal in three days. When it was ready, he was to go and search for a thin calf, which he would find in the forest. This he was to bring to the kraal and slaughter. The meat was to be tied up in the hide and not to be eaten. The hide was to be fastened outside the door of the hut, firewood was to be fetched, and a big fire lit, into which the meat was to be thrown. He was then to hide himself in the hut, and not to be startled when he heard a great noise outside resembling thunder.

The Masai did as he was bid. He searched for a calf, which he found, and when he had slaughtered it he tied up the flesh in the hide. He

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gima kitok, neyok nemo-kiri o-'l-asho, nejing aji, neyal en-gima sipany te-boo.

Neitodo eng-Ai en-gene, nelotu nanyikino en-oshi en-dapana o-'l-asho.

Nelotu 'n-gishu nerokunye, neipot boo, nemiu olkeremaha te-boo, neipiu eng-aji ang-aji natii ol-Mai.

Neipirie ol-Mai, nelimu: 'He! He!' nelito boo, nedaga en-gima, neitu oikiki 'n-gishu nerokunye.

Nejoki eng-Ai: 'Idadua aja kibaiki nemeta! Mokure itana kaiye naa l'ngenye.'

Nelo ol-Mai ereuaad nadrua nalakoaki.

Nelen ol-Torrobbo 'n-gishu, neaku 'l-chekigit ele eigor te taata.

Ees, tee edeli taata 'l-meek eata 'n-gishu, eiji eyaare anaki eishok, eijo 'l-Maasae: 'N-gishu aing nemeta, kiyeri idioog ena nishorrki 'yook aja eng-Ai 'n-gishu pokin.'

fetched some firewood, lit a big fire, threw in the meat, and entered the hut, leaving the fire burning outside.

God then caused a strip of hide to descend from heaven, which was suspended over the calf-skin.

Cattle at once commenced to descend one by one by the strip of hide until the whole of the kraal was filled, when the animals began to press against one another, and to break down the hut where the Masai was.

The Masai was startled, and uttered an exclamation of astonishment. He then went outside the hut, and found that the strip of hide had been cut, after which no more cattle came down from heaven.

God asked him whether the cattle that were there were sufficient, 'for,' He said, 'you will receive no more owing to your being surprised.'

The Masai then went away, and attended to the animals which had been given him.

The Dorobo lost the cattle, and has had to shoot game for his food ever since.

Nowadays, if cattle are seen in the possession of Bantu tribes, it is presumed that they have been stolen or found, and the Masai say: 'These are our animals, let us go and take them, for God in olden days gave us all the cattle upon the earth.'

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[906]

Naiteru-kop[1].

Iindae, etii en-diiki naji Naiteru-kop, ne eng-ai, kake mme ol-kitok anaa eng-ai narok.

Naa 'l-paiyani kituak kiningyie ipikisi 'yook naje:

Iindae, ore il-Masai ana ainje 'l-Torrobo, meeta oye 'n-gishu. Ore 'l-Torrobo ana ainje eeta 'n-gishu.

Naipot Naiteru-kop ol-Torroboni, eitjiiki: "Tayuku" taade-kenya te-aingurwua ij' aaliki tiiki."

Nairok ol-Torroboni: "Aiye," nelo airura.

Naning ol-Masai tiji eng-ure aaye Le-eyo ne tjiiki Naiteru-kop ol-Torroboni: "Tayuku"; neaku, nelaputuo kewaie, nelo aitasha te 'n-aatwuaki Naiteru-kop.

Ore pe akenya, nelo en-aati, eitjiiki Naiteru-kop ol-Masai: "Iye 'ngae?"

Nitjo Le-eyo: "Nanu Le-eyo." Nitjo Naiteru-kop: "Kaino ol-Torroboni?" Nitjo Le-eyo: "Maiyolo."

Naitoi Naiteru-kop en-jaawa en-gitau, neiabunye 'n-gishu nemeetijo ol-Masai: "Tapala."

The beginner of the earth.

The thing which is called Naiteru-kop is a god, but not so great as the black god[2].

This is the story which was told us by the elders:

The Masai were formerly Dorobo, and had no cattle: it was the Dorobo who possessed the cattle.

Naiteru-kop came one day and said to a Dorobo: "Come early to-morrow morning, I have something to tell you."

The Dorobo replied: "Very well," and went to sleep.

A Masai named Le-eyo, having heard what had been said to the Dorobo, arose during the night, and waited near the spot where Naiteru-kop was.

When it dawned he went to Naiteru-kop, who said to him: "Who are you?"

On Le-eyo telling him his name, Naiteru-kop asked where the Dorobo was. Le-eyo replied that he did not know.

Naiteru-kop then dropped one end of a piece of hide from the heaven, and let cattle down one by one until the Masai told him to stop.

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[1] Related by Sapuyaki, an elder of the Aiser clan (Sigiriari sub-district).

[915] [2] Krapf in his *Travels and Missionary Labours in East Africa* writes (p. 359): "These treacherous savages (the Masai and Wakwavi) have a tradition, that Engai—heaven or rain—placed a man named Neiterkob on Mount Kenia. He was a kind of demi-god, for he was exalted above man and yet not equal to Engai."

[3] For legends.

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Kopwo 'n-gishu oo-'l-Masai, eishoroe 'n-gop oo-'l-Torrobo, neitu eishiki diyolo, nepwo 'l-Torrobo nemeta 'n-gishu.

Nebgaa Il-Torrobo idyo-lekee, eshiloo eng-Ai, nebwo nebalakwa.

Nebigwani 'l-Torrobo nemeta 'n-gishu, nenko 'l-chalopi le'n-dim eligor ilkue oo-'n-goya.

'L-omon le-'ng-gilisa o-'ng-olaga e-Le-eyo.

Etiaka eake-olong Naiteru-kop Le-eyo: 'Ten ëta en-gerai, ore po leitoru, niijo: "Tukyaai, tun, oliro; ol-apa, tun, nilikiya."'

Ebi en-gerai oomo ooo-Le-eyo, eikilikini Le-eyo: 'Inne, leitoni en-gerai.' Eadaaa Le-eyo en-gerai, 'nelo aitoron, eijo: "Mo en-ai enna-kerai; tenelo aitoron, naijo: 'Tukyaai, tun, nilikiya; ol-apa, tun, oliro.'"'

Eelo aitoron, eijo eijo, ewalaye aig.

Eeidiki eeh en-gerai enye, nelo aitoron, eijo: 'Tukyaai, tun, oliro; ol-apa, tun, nilikiya.'

Eeijoki Naiteru-kop:

The Masai cattle wandered off, and as they went the cattle which belonged to the Dorobo mingled with them. The Dorobo were unable to recognize their beasts again, and they lost them.

After this the Dorobo shot away the cord by which the cattle had descended, and God moved and went far off.

When the Dorobo were left without their cattle, they had to shoot wild beasts for their food.

The story of Le-eyo's disobedience[1].

One day Naiteru-kop told Le-eyo that if a child were to die he was to say when he threw away the body: 'Man, die, and come back again; moon, die, and remain away.'

A child died soon afterwards, but it was not one of Le-eyo's, and when he was told to throw it away, he picked it up and said to himself: 'This child is not mine; when I throw it away I shall say, "Man, die, and remain away; moon, die, and return."'

He threw it away and spoke these words, after which he returned home.

One of his own children died next, and when he threw it away, he said: 'Man, die, and return; moon, die, and remain away.'

Naiteru-kop said to him: 'It is

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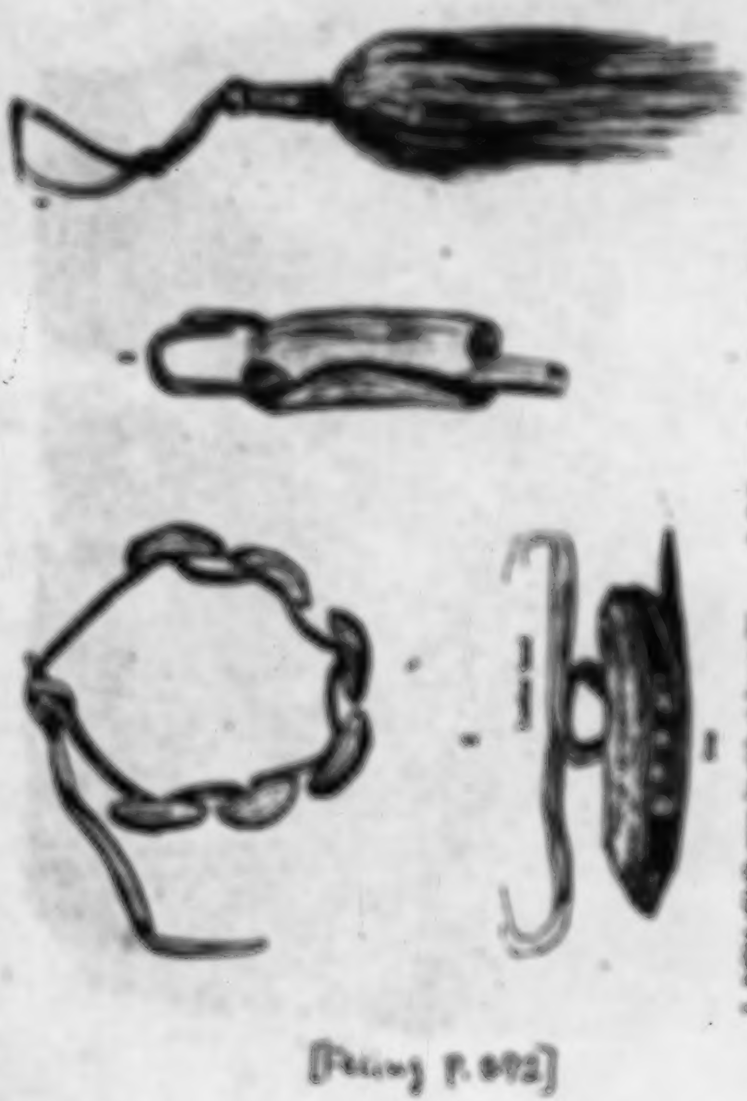
[1] Cf. the myths among the Hottentots and Bushmen, or [illegible], Tylor, Primitive Culture, vol. ii, p. [illegible], and [illegible], p. [illegible]. Tylor also mentions similar myths among the Hottentots and Fijians (vol. i, p. [illegible]). [117]



1. Anklets of bells worn by girls at dances (½).
2. Cow-bell (½).
3. Bell worn by warriors who, for bravery, are called [illegible] (½).
4. Ol-kuyuru fan used by old men to brush away the flies (½).

[Facing p. 292]

539 'Mekure abaiki amu inderaeiye apa te-'n-gerai o-'l-likae.'

Neaku, ten iti ol-tukuai, metabaie: ore, ten eeetie ol-apa, aaitu aku, ndaisyiaki aadol iap-olodyi pikin.

En-giterunoto oo-'l-Maasae oo-'l-Meek.

Ore y' eaku ol-moruo kitok Le-eyo, ashipot in-gera enyena, atejoki: 'Ta-kora etaai, eitu taata ol-moruo lee-'ng-olodyi kumok; aiyolo aaisusuy lailaa.'

Ilejoki ol-apiai lenye kitok: 'Aiwoi l'yolo ipa tee-'isoma aisui pikin.'

Ilejoki ol-apiai kitok: 'Aiyolo nanu 'n-dikitiin pikin nanlil 'l-atiom.'

Ilejoki ol-moruo: 'Ore tan, nanu l'yolo 'n-dikitiin pikin, 'piwa 'n-gatii kitako, oo 'n-gatibara, oo 'n-daiki e-'n-gop, amu are e-apuna kitok.

Eija ol-apiai kitok: 'Aiya.'

Neitiki atejoki Le-eyo ol-otii: 'Aiwoi ipa l'yolo.'

Ilejoki aiaye: 'Papa, aiyolo nanu aikinyo ilo-lenywa lasie te-'ng-aina ino.'

Ilejoki menye: 'En-gerai ai, amu nanu ilaapiaa ollo-lenywa, kinje eng-ai sa-ganisikido, na ipa einore 'l-ulasiare lenaa.'

of no use now, for you spoilt matters with the other child.'

This is how it came about that when a man dies he does not return, whilst when the moon is finished, it comes back again and is always visible to us.

The origin of the Masai and the Bantu people.

When Le-eyo grew old, he called his children to him and said to them: 'My children, I am now very old, I wish to bid you good-bye.'

He then asked his elder son what he wanted out of all his wealth.

His son replied: 'I wish something of everything upon the earth.'

'Since you want something of everything,' the old man said, 'take a few head of cattle, a few goats and sheep, and some of the food of the earth, for there will be a large number of things.'

The elder son replied: 'Very well.'

Le-eyo then called his younger son, and asked him what he wanted.

'I should like, Father,' the younger one said, 'the fan which you carry suspended from your arm.'

His father replied: 'My child, because you have chosen this fan, God will give you wealth, and you will be great amongst your brother's people.'

Ore lido e'yewa 'n-dikitin pokin, naaku ol-meeki, ore ol-e'yewa ol-kuyrra, naaku menye 'l-Maasae pokin.

'L-omon le 'ng-olong o 'l-apa[1].

Kitteiligo 'njere aiyama eng-olong ol-apa.

Ore etaarata, etur ol-apa eng-olong ol-loghunya, etur eki eng-olong ol-apa.

Ore y'eidip aataarata, naata eng-olong ol-aree pe medol 'l-tung'anak enje eitibiroki, neibor tosiig, neminiko 'l-tung'anak mikigueni metarodony.

Kake meata ol-apa ol-aree, naidim 'l-tung'anak edigueni, nedol ilata kutuk, napil eng-ongu.

Ore taki enje eng-olong o ol-apa, naliliin 'n-'ordji aitin, te ol-apa eitorrek, enyorr 'ng-olongi kumok enje ake.

Ore nelo-olong neaiuwa ol-apa, neitaye eng-olong, nenap.

Nenapi ol-apa 'ng-olongi are. Ore te 'ng-olong e-uni neitigwua te 'n-doipuonto e 'ng-olong.

Ore, te nikiponyo uunee olongi uni, ore te 'ng-olong e-

The one who selected something of everything became a barbarian, and he who received the fur became the father of all the Masai. 539#

The story of the sun and the moon. 539#

We have been told that the sun once married the moon.

One day they fought, and the moon struck the sun on the head; the sun, too, damaged the moon.

When they had done fighting, the sun was ashamed that human beings should see that his face had been battered, so he became dazzlingly bright, and people are unable to regard him without first half closing their eyes.

The moon however is not ashamed, and human beings can look at her face, and see that her mouth is cut and that one of her eyes is missing.

Now the sun and the moon travel in the same direction for many days, the moon leading.

After a time the moon gets tired, and the sun catches her up and carries her.

She is carried thus for two days, and on the third day she is left at the sun's setting place.

At the expiration of these three days, i.e. on the fourth day, the

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[1] It is curious that eng-olong, the sun, though regarded as a man, should be feminine, while ol-apa, the moon, which is looked upon as a woman, is masculine.

#531
F24

eligwua, ooshi l-sirkon, ooshir edolita ol-apa.

Ore te-'ng-olòng e-imyet osiididi ooshi il-tuñganak o 'n-gishu.

Ore te oshi il-Maasae ol-apa, nenahigaki 'n-gik aroki 'lotto te-'ng-aina e-kedyenye, otijo: "Injooki en-gishon," aroki: "Injooki eñ-golon." Ore eli e-ñgorotyai nenana, te oshi ol-apa, nelepu kulle te-'ng-oti, nepuku keu 'n-gujit naanyori, netonaki ol-apa, otijo: "Lö-apa! Injooki en-gerai ai sardan."

'L-aaum le-'n-gias o-'l-apa *.

Te eti ol-apa, nepuku 'l-tuñganak pökin—il-moruak, o 'l-asuren, o 'l-ayiok, o 'n-gera—netumurore te-boo, netany ol-tuñgani obo, otijo:

"Ol-oilelen il-oiboöy olg!
Waiye! Oiyaye!"
Nedaruk il-kuliak, otijo:
"Arhaaniye."

Netany otijo. Ore pe eligwa epiu ol-apa, otijo pökin te-'l-tolo kitok:

"Apa töpiu!
Apa töpiu!"

Ore pe eshi eidiy netipie ol-apa, neyewe 'ng-ajijik neye dorom.

Nelo otijo te eti eng-oiduo, otijo oleo te eligwa epiu eng-

donkeys see the moon reappear, and bray at her.

But it is not until the fifth day that men and cattle see her again.

When a Masai sees the new moon, he throws a twig or stone at it with his left hand, and says, "Give me long life," or "Give me strength"; and when a pregnant woman sees the new moon, she milks some milk into a small gourd which she covers with green grass, and then pours away in the direction of the moon. At the same time she says: "Moon, give me my child safely."

The eclipse of the moon.

When the moon dies (i.e. when there is an eclipse), all the old men and women, the warriors and children come out of their huts and collect together outside. One man then sings in a loud voice deploring the loss of the moon, and everybody present joins in the chorus.

They continue singing in this manner until the moon begins to re-appear, when they all shout together as loud as they can:

"Moon, come to life again!
Moon, come to life again!"

When they see that the moon has returned to her normal state, they enter their huts and go to sleep.

They do the same thing when there is an eclipse of the sun, the

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* Lit. the death of the moon.

[illegible]:
"Eng-olong' [illegible]!
Eng-olong' [illegible]!"

En-giloyunoto o en-dilyunoto e 'ng-olong'.

[illegible]

'L-akira.

[illegible]

[illegible]

[illegible]

[illegible]

only difference being that when the sun begins to reappear they say and:

"Sun, come to life again!
Sun, come to life again!"

Sunrise and sunset.

If, when the sun rises, the heavens are red, the Masai say it will rain; and if, when the sun sets the sky is the colour of blood, they say that there are some warriors out raiding who have been successful.

The stars.

There are three groups of stars with which the Masai are acquainted.

They know whether it will rain or not according to the appearance or non-appearance of the six stars, called 'The Pleiades'[1], which follow after one another like cattle.

When the month which the Masai call Of the Pleiades[2] arrives, and the Pleiades are no longer visible, they know that the rains are over. For the Pleiades set in that month and are not seen again until the season of showers has come to an end[3]; it is then that they reappear.

There are three other stars, which follow one another like the cattle, called 'The old men'[4], and again te-ledjoenye, eiji lelle 'Ng-oyyok.

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[1] The Pleiades are seven stars (six of which are visible to the naked eye) situated in the constellation Taurus. They are above the horizon from September till about May 15. The coast people say: [illegible] [illegible], when the Pleiades set in [illegible] ([illegible]), they rise in rain; when they set in [illegible], they rise in sun.

[2] May.
[illegible]

[3] [illegible]

[4] Orion's sword.

Nejo 'l-Maasae, eiji pe eshupita 'ng-oyyok loolomoruak obosi, ilo ji' ejepan, amu etemito 'l-moruak lenye.

Etii ake Kileghen, o eingo aiyolitoenye 'l-Maasae 'ajore ekenyua; eiji nearosa, Ol-akira le 'ng-akenya.

Ena eingo enkanu e-'ngoroyiok, kor eteresie 'l-murran te-'l-jore.

Etii Leghen, ne eingo aiyolitoenyeki 'ajore etaa ennaihi ol-apa. Nee eng-ole e-'l-dipoon eio e 'ng-ololiy aimaita Leghen, aatidi oloo te-'l-akiyo.

Eng-ang o 'l-apa o eng-oitoi[3].

Nee eidol il-Maasae ji' eitu ol-apa eng-ang, eiji eata e-'alij enkamaniki, eaaurikie 'n-gishu kumok, pa e eng-ang lenye.

Ore ake pe eidol eng-oitoi otuo piiho eng-ai, eiji eaata 'l-murran in-gishu, pe e eng-oitoi lenye.

three others, which pursue them from the left, called The widows[1].

Now the Masai say that as the widows have lost their husbands, they are waylaying the old men in order to get married to them.

There is also Kileghen (Venus), and by this planet the Masai know that it is near dawn. It is in consequence also called The star of the dawn.

Women pray to Venus when warriors tarry in returning from a raid.

Then there is Leghen (Venus), which when visible is a sign that the moon will shortly rise. Leghen remains in the west, and is only seen in the evening[2].

A halo round the moon, and the milky way.

If the Masai see a halo round the moon, they say that a place has been attacked and many cattle captured. The halo is supposed to represent the cattle kraal.

Then again, if they see the road which crosses the sky (the milky way), they say that this is the road by which the warriors are taking their cattle.

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[1] Orion's belt.

[2] The Masai have two names for Venus, Kileghen when seen in the morning, and Leghen when seen in the evening (cf. Lucifer and Hesperus, the morning and evening stars of the ancients).

[3] Lit. the moon's kraal and the road.

Ol-akir'-ai

Eti en-doki naje 'l-Maasai Ol-akir'-ai. [illegible]

[illegible]

The rainbow.

There is something which the Masai call The rainbow, and if one is seen in the heavens whilst rain is falling, it is a sign that the rain will shortly cease.

Children call a rainbow "Father's garment" on account of its many colours, one part being red, another white, and a third variegated. They also say: "I will give it to father for he will like it."

Ol-akira lo-'l-kidoṅgoi[1].

[illegible]

[illegible]

[illegible]

Comets.

When the Masai see a comet, they know that a great trouble will befall them, the cattle will die, there will be a famine, and their people will join the enemies[2].

It is said that a comet was once seen before the Europeans arrived, and as some Masai children were watering the cattle at a pond after herding them, a creature resembling an ox but green in colour issued from the water. The children were frightened, and killed it. They then disembowelled it, and found that its body was full of small-pox instead of blood. On returning to the kraal they related what had occurred.

When the medicine-man heard the story, he said: "If we see another comet, people who are green in colour

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[1] Lit. the star of the tail.

[2] The Dinkas have a similar tradition (Kaufmann, Schilderungen, p. [illegible]).

[illegible]

will come out of the water and visit our country. Should they be killed, sand-fat instead of blood will be seen issuing from their bodies.'

Shortly after the appearance of the comet the Europeans arrived. It was formerly believed that they had no blood, and that their bodies were full of sand-fat.

[illegible] ¹.

[illegible]

Sheet lightning.

If during the months of hunger² sheet lightning is seen in the west, the Masai say that there is a big bird of the heavens beating the water with its wings, and that what one sees flashing is the water.

'L-omon [illegible] eng-olong.

[illegible]

The story of the flocks and the rain and the sun.

When it rains, the goats say: 'The enemy have beaten us,' and they run away and hide themselves; but the sheep say: 'Mother has oiled us,' and they remain out in the rain.

When the sun burns fiercely, the sheep say: 'The enemy have beaten us,' and go and hide themselves in the shade; but the goats say: 'Mother has oiled us,' and stay in the sun.

'L-omon [illegible] en-dama.

[illegible]

The story of the night and day.

According to tradition the night is a man and the day his wife.

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¹ Lit. the bird.

² Vide p. [illegible]

1:Hollis G-5 (ca. 1894-1904) 1905
FL.12 Masai FL.12

[illegible]

The origin of this is due to the fact that men, who are strong, go and fight the enemy at night time, whilst women can only work by day.

'L-omon le-'ng-ai o en-gop.

[illegible]

The story of the sky and the earth.

We understand that the sky once married the earth.

[illegible]

[illegible]

[illegible]

Earthquakes.

When the Masai feel a shock of earthquake, some say that a number of warriors are going on a raid, others, that a mountain is trembling[1].

[illegible]

[illegible] Ol-doinyo le-'ng-ai[2] [illegible] Gilgil [illegible]

Volcanoes and steam-jets.

If smoke or steam issues from the earth, as for instance at the active volcano Donyo Engai or at the steam jets near the Gilgil river, the Masai say that there is a large deposit of chalk lying beneath the surface and what one sees is dust.

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[1] When the Suk feel a shock of earthquake they believe that the mountains are fighting [illegible], and the [illegible] say that all earthquakes originate from a prominent range of hills in their country [illegible].

[2] Lit. God's mountain.

'N-gumot.—'L-omon le 'n-gumotie o 'l-doinyo [illegible].

[illegible]

[illegible]

[illegible]

[illegible]

Caves¹.—The story of the cave in the mountain of smoke.

There is a cave in the mountain of smoke, or as it is otherwise called Donyo Erok², in which Ngai lives. If you stand near its mouth you hear the voices of people calling one another and also the lowing of cattle.

Women go to pray at this cave and take with them gourds full of milk and honey and butter, which they leave there. The inhabitants of the cave come during the night and eat these things.

Barren women, however, do not go to the cave as their offerings are not accepted.

If strangers who do not know about the cave cut a tree near it, blood is seen to issue from the wood³.

'L-omon le 'n-gumotie o 'l-baja le [illegible] oo 'L-[illegible].

[illegible]

The story of the cave of the Athi River and the [illegible] Masai.

There is a cave near the River Athi, which river is called by the Swahili the Hippopotamus River. It is believed that when Naiteru-kop brought the Masai in olden days from the district round about Kenya and they arrived at Donyo Sabuk⁵

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¹ There are numerous traditions connected with the caves which exist in Masailand. The stories here related are examples.

² Lit. the black mountain.

³ For a somewhat similar tradition amongst the Nandi concerning the crater Lake Chala, see the African Society's Journal, No. [illegible].

⁴ Lit. the spotted mountain. ⁵ Lit. the big mountain.

1: Hollis G-5 (ca. 1894-1904) 1905

FL12 Masai FL12

[illegible]

Ore kulo aiji 'l-Lumbwa, [illegible] 'l-Maasai, kake eaita 'n-gareuni.

some of them saw this cave and entered it. They journeyed for two days and eventually reached a salt lake, where they came out of the earth again and settled.

[illegible]

These people are the Lumbwa, who in appearance are like the Masai, but they till the earth[1].

[10]

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[1] The Lumbwa Masai reside partly near the Natron and Manyara lakes. Their settlements are called 'n-gareuni or plantations.

[11]

[P 282]

'N-DÍUN OO-'L-MAASAE
MASAI CUSTOMS

30 [illegible] 'surutya [illegible]

[illegible]

[illegible] 'surutya [illegible]

[illegible] 'l-Maasae [illegible]

[illegible] 'surutya [illegible]

[illegible] 'l-Maasae [illegible]

[illegible]

30 [illegible] 'surutya [illegible]

[illegible] 'sengeni [illegible]

Woman's iron neckbands and ear-rings, and other matters.

The reason why women wear neck-bands of iron and ear-rings (called 'surutya') is in order that it shall be known that they are married.

The Masai circumcise girls when they grow up, and these ornaments are worn to make a distinction between girls and women.

For if the women were left without the iron neck-bands or the ear-rings it could not be ascertained whether they were women or girls.

A Masai girl who has been circumcised is not called girl but woman. That is to say, she is called young woman until she gives birth to a child.

Even if she is very young, she is considered to be grown up as soon as she has been circumcised.

A woman is recognizable by three things, the ear-rings, the iron neck-lets, and the big garment, none of which girls possess.

Girls wear beads, small pieces of iron wire (called 'sengeni'), and other trifles round their necks, and a small cloth. They also have chains in their ears, and armlets and anklets of iron.

L: Sellin C-3 (ca. 1894-1904) 1905
FL.12 Manuel FL.12

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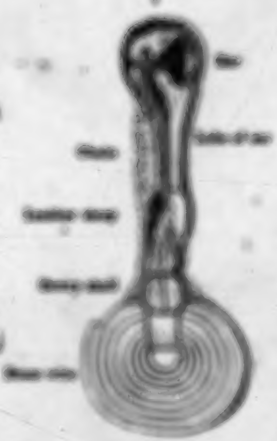
Plate 210

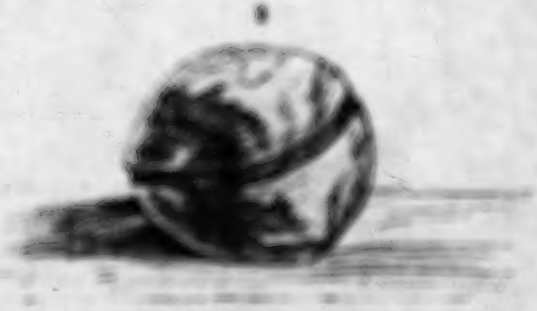
[585]

[Facing P. 283]

1



2



1. Married woman's ear with a ... ear-ring and ear ornaments [1].
2. Stone ear-ring weighing c.¼ lb. (...) used for extending the lobe of the ear [2].

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

They wear one garment and a belt round their waists similar to the warriors. 291 [illegible]

Women wear nothing round their waists except a broad belt with which they fasten their garments.

They also wear two cloths, one called [illegible], and the other [illegible].

Now with regard to the women's ear-rings, they are of great consequence amongst the Masai, for no woman ventures to leave them off during her husband's lifetime. 301 [illegible] 554

Were a woman to take off her ear-rings and hang them up while doing her work, she would run into her hut on hearing her husband approach, and put them on again, so that he should not see her without them.

If a man goes away from home, his wife does not dare to take off her ear-rings, for were the other men to see her without them, they would tell her that her husband will hate her.

[illegible]

[illegible]

The ear-rings and arm-rings of old men, and other matters.

301 554

Boys and girls put blocks of wood into their ears, called 'n-gulalen'[1], and warriors and old men wear chain ear-

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[1] These blocks are gradually increased in size as the lobe stretches. The proper length is obtained if the lobes meet at the top of the head. Perhaps the largest Masai ear-ring in existence is one of stone weighing 1 lb. 14 oz., which the author recently presented to the British Museum. [304]

Hollis G-5 (ca. 1896-1904) 1905

PL.12 Masai PL.12

Plate XIV

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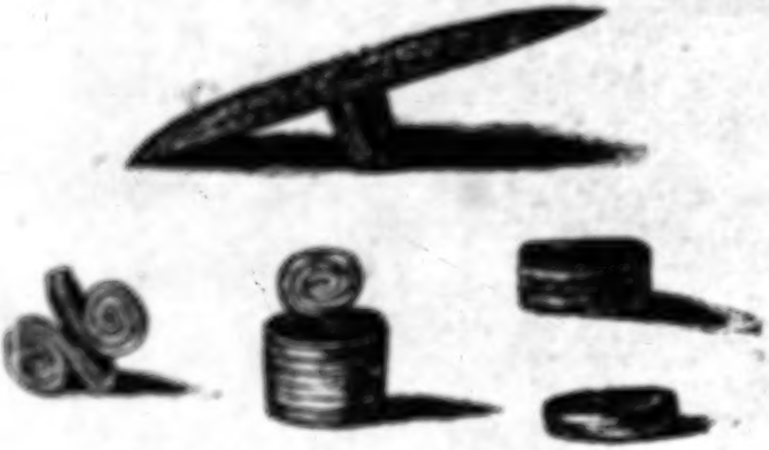
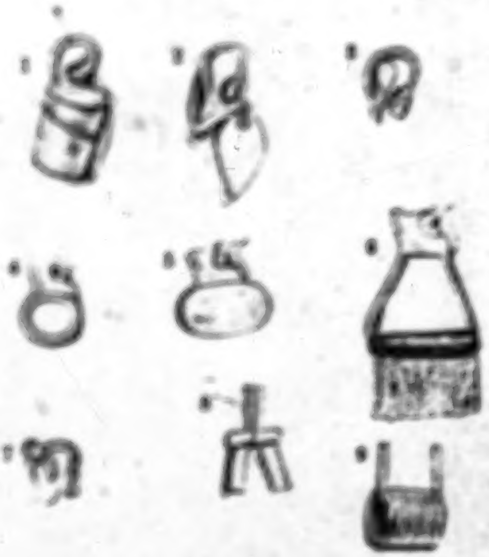


Hand rings of iron or brass worn by men and women (½).



Ear-rings and ornaments worn by men (½).
Nos. 1, 4, and 5 are also worn by boys and girls.

[Facing P. 284]

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554

'l-katari too-'ng-aik.

rings, called il-giao[1]. They also have chain bracelets.

Metii ol-móruo loo-'l-Maasae oidim atipikaya 'surutya lema ol-ŋata 'n-gera náidipikaki aatamurata, il-muran oo 'ŋgorōyok. Itadaa, ol-ŋata kuma pókin oidim atipikaya 'surutya.

Etii sii en-dōki naji ol-masangus, naa 'ndwarak oo-'l-osōwani oo 'l-ala loo-'l-chaŋgit aapuki egwetuni metaa sidan.

Mepika ol-móruo lemeata 'n-gishu kumok oo 'n-gera kumok.

Ore ol-ŋata 'n-gishu kumok oo 'n-gera náiyōlo pōkitaŋgani, eidim atipikaya ol-masangus pe eitadaaya en-gitoo enye.

Etii en-dōki naji e-rap napika 'l-muran, kake epika te-'sidano ake.

No Masai elder may wear the ear-rings called 'surutya unless he has children who have been circumcised and become warriors and women; but he who has grown up children may wear 'surutya.

There is another thing, an arm-ring called ol-masangus, which is cut out of a buffalo horn or an elephant's tusk, and made to look beautiful.

No elder may wear this unless he has large herds of cattle and many children.

He who is well known to possess many head of cattle and also many children may wear this arm-ring as a sign of his wealth.

There is also an arm-clamp called e-rap, which the warriors wear, but they only put this on as an ornament[2].

576 En-girorōkino oo-'l-Maasae.

Ten etumore ol-murani o likae, nējōki: 'Sōpai.' Neirukisho ol-likae, nējo: 'Hēpa[3].' Ten etumo 'l-muran kumok, nējo: 'Endasōpai 'l-muran,' neirukisho 'l-kulikae, nējo: 'Hēpa.'

Masai salutations.

When one warrior meets another, he says: 'Sopai'; and when several warriors meet, one party says: 'Endasopai, O warriors!' The reply to these greetings is 'Hepa.'

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[1] Il-giao (sing. ol-giaoi) is also the word used for rings which young men, women, and children wear. They are made of iron or brass wire, and are frequently worn on the thumb as well as on the four fingers.

[2] A list of the warriors' ornaments, &c., is given on p. 294.

[193] [3] The *h* is often omitted, and the word pronounced *epa* or *eya*.

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Nee, ten eiptaa naikilikwaa il-omon le 'n-gop naiñgua, etejo: 'Endirwaya le 'meriani'; anaki 'E'nnee le 'meriani.'

Netejo lelewa: 'L-osidáng ake'; anaki, 'E-seriani ake.'

Ten etumore 'l-moran lo-'l-Maasae 'l-paiyani, nenaiter tiruetiki, 'l-paiyani ake naiter tiruetiki, etejo, ten ae kumok il-moran: 'L-oiye.'

Netejo 'l-moran: 'Oo.'

Netejo 'l-paiyani: 'Endaasupai.'

Netejo te-nabo-kata pókin: 'Hepa.'

Ten eiñgua 'l-moran en-gop naleiwu, pe edol il-paiyani te-saale, nepero 'l-moran eñiedig ing-aik, ataar' im-beria enye, etejo 'l-paiyani: 'Ñgasak.'

Ore p' eiñgwokitae, nairuetiki 'l-paiyani 'l-moran, etejo: 'L-oiye.'

Netejo 'l-moran: 'Oo.'

Netejo 'l-paiyani: 'Endaasupai.'

Netejo 'l-moran: 'Hepa.'

Kake etaa en-nairuetikitoo taata te-kunna-olongi amu ten edol il-moran il-paiyani, nairuetiki naajo: 'Endaasupai loopapa-i'; kake 'l-Purko eajo atejo. Ejo 'l-Kisongo ten eiruetiki 'l-paiyani: 'Endaasupai, 'l-paiyani kituak'; anaki ejo: 'Endaasupai, lo-taasati.'

Ten etumo ooperuy, nairu-

Then, if it is desired to ask the news of the country from whence the people come, they are asked: 'Do you bring good tidings?' or 'Do you relate good news?'

They reply: 'Only the things which are good,' or simply, 'Good news only.'

When Masai warriors meet old men, the latter start the greetings. If there are many warriors, the old men call to them and say: 'Friends.'

To this the warriors reply: 'Yes.'

The elders then say: 'Endaasupai.'

And the warriors answer all together: 'Hepa.'

When warriors come from a distant country and see some elders outside a kraal, they go up to them, and take their hands, at the same time thrusting their spears into the earth. The elders then say to them: 'Greeting.'

When they have dropped one another's hands, the elders say to the warriors: 'Friends,' and the warriors answer: 'Yes.' The elders then give the usual salutation: 'Endaasupai,' to which the warriors reply all together: 'Hepa.'

Nowadays, however, the warriors do not wait to be greeted by the elders, and call out 'Endaasupai, O ye fathers!' At any rate the so-called El-burgua Masai do this. When the warriors of the Kisongo Masai greet the elders first, they say: 'Endaasupai, O elders!' or 'Endaasupai, O old people!'

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When old people meet one an-

§ 1/2 otikitoo aaje: 'Endasŭpai kullo-poiyoni kituaak'; araki ŋjo: 'Endasŭpai kullo-moruak.'

Metii ol-murrani araki ol-ayioni aitta ateje: 'Endasŭpai le-moruak,' amu ŋjikini eeta eng-anyit.

Ten eiroriki 'l-muran i-ŋgoroyiok, ateje: 'Endakwenya[1] na-tasati.' Nairukitie 'ŋgoroyiok aaje: 'Igho[2].'

Maitii 'l-muran aatiaki 'ŋgoroyiok: 'Endakwenya, na-ŋgoroyiok,' amu ŋjikini eeta eng-anyit.

Il-moruak ake eejiki 'ŋgoroyiok aaye: 'Endakwenya, na-ŋgoroyiok.'

Ten eiroriki 'ŋgoroyiok il-muran araki 'l-ayiok, ateje: 'Endakwenya, na-gitua.'

Nairukitie: 'Igho.'

Ten eiroriki 'l-muran i-ŋgoroyiok o-'l-aji lenye, ateje: 'Endakwenya, na-kituak.'

Nairukitie: 'Igho.'

Ten eiroriki 'l-muran 'n-doiye, ateje: 'Endasupai, na-toiye.'

Nairukitie: 'Hepa.'

Naa ateje ŋjo 'n-doiye ten eiroriki 'l-muran.

Meiŋiki en-dito ol-alashe: 'Sopai,' neamiki ol-murrani eng-anashe: 'Sopai'; kake ŋjiki: 'Takwenya.' Neŋgututa ol kulikae.

elders, they say: 'Endasupai, O ye elders!' or 'Endasupai, O ye husbands!'

No warrior or boy would dare to say: 'Endasupai, O husbands!' for he would be told he is wanting in respect.

When warriors meet married women, they say: 'Endakwenya, O old ladies!' to which the women reply, 'Igho.'

No warrior would dare to say to married women: 'Endakwenya, O wives!' for it would be said that he was wanting in respect.

It is only the old men who may say to their wives: 'Endakwenya, O wives!'

When married women greet warriors or boys, they say: 'Endakwenya, O children!' And the warrior or boy replies: 'Igho.'

When warriors greet married women of their own clan, they say: 'Endakwenya, O great ladies!'

To this the women reply: 'Igho.'

Warriors greet girls by saying: 'Endasupai, O girls!'

The girls reply, 'Hepa.'

The same words are spoken when girls greet warriors.

A girl does not say 'Sopai,' to her brother, nor does a warrior greet his sister in this fashion; they say 'Takwenya.' Some also kiss one another.

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[1] It has been repeatedly stated that the greeting takwenya (pl. endakwenya) means laugh. Laugh is, however, strictly speaking, takwenia (pl. endakweni).

[2] Igho is meaningless in Masai, but igo in Nandi means go away (imp.).

[illegible] "Supai."

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

A warrior might, however, say "Supai" to his sister if she is quite young. 576

When small children or even big boys greet their elders, they do not take their hands, but they butt them with their heads, striking the old people with their foreheads in the pit of the stomach.

If a woman kisses a small child, the latter touches her breast with its face. The woman then says: "Greeting."

Departure.

If a Masai has paid a visit to some friends, and wishes to return home, he ties up his things. 574 576

When he is ready, he says: "Well, I am about to go."

The owners of the kraal reply: "All right! Good-bye. Pray to God, count only the things which are safe, and meet nobody but blind people."

The guest then says: "Lie down with honey-wine and milk," to which the owners of the kraal reply: "So be it."

After this the stranger is at liberty to depart to his own country.

Hospitality.

When a Masai goes to other kraals to pay a visit, he does not on his arrival enter a hut unless he knows the owner, for if he belongs, for 574

[illegible]

[illegible]

[531] [illegible]

[illegible]

[illegible]

[illegible] belonging to the Aimer age, he may not enter the hut of one of the Kidotu age, as he does not belong to this age.

He will ask where the huts of the members of the Aimer age are, and when he has been shown them, he will enter one.

When he has entered, the owner of the hut leaves him and goes to search for a place to sleep in elsewhere, the stranger remaining with his wife[1].

Or if the owner of the hut has several wives, he goes to sleep with one of them, leaving the stranger in the hut he entered.

A Masai cannot refuse hospitality to a stranger (of his own age) for he is afraid that the other members of his age will curse him, and he will die.

'N-gishu[2], o 'n-gujit, o kulle.

Cattle, grass, and milk.

[illegible] il-Masai 'n-gishu [illegible]

[552] [illegible]

[illegible]

[556] "[illegible]"

[illegible]

The Masai love their cattle very much, and consider that nothing in the world is of equal value. As with people, each cow is known by name.

There is a saying which is as follows:

"One cow resembles a man's head."

They mean by this that if a man

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[1] Vide note [illegible], p. [illegible].

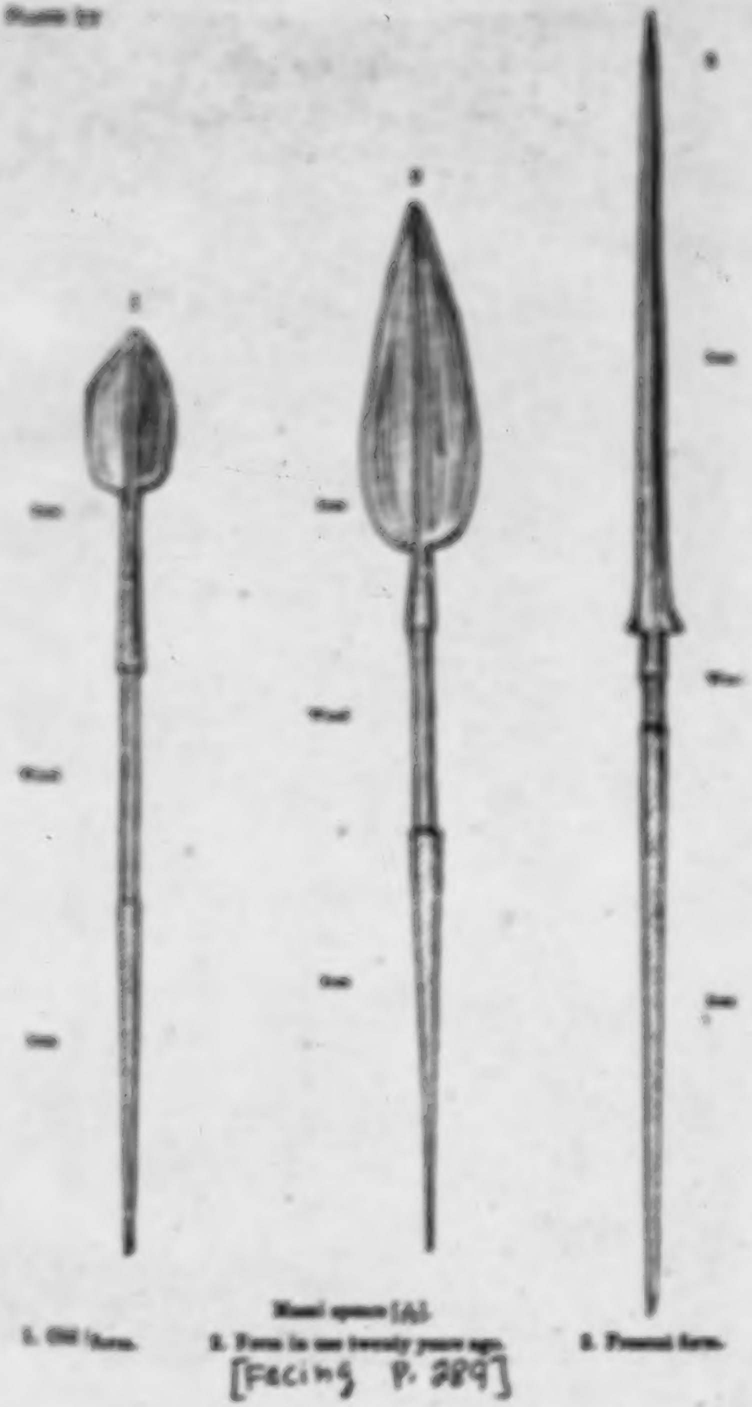
[2] The Masai cattle are of the humped Zebu type.

[3] Schweinfurth (*The Heart of Africa*, vol. i, p. [illegible]) writes with regard to the Dinka and other Nilotic tribes: "The poor savages . . . pay almost a divine homage to their cattle which they hold dearer than wife or child." Kaufmann (*Schilderungen*, p. [illegible]) adds that on the death of a cow a Dinka goes into mourning as he would if a relation had died.

[illegible] Hollis C-3 (ca. 1896-1906) 1905
PL.12 Masai PL.12

[illegible]

41


1
2
3
Iron
Wood
Iron
Iron
Wood
Iron
Iron
Wire
Iron

Masai spears [A].

1. Old form. 2. Form in use twenty years ago. 3. Present form.

[Facing p. 289]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

has a cow, which he looks after and tends, it bears, and by so doing enables him to live, for he can marry, and have children, and thus become rich. 233 171 [554]

Now cattle feed on grass, and the Masai love grass on this account. [824]

824

Whenever there is a drought, the women fasten grass on to their clothes, and go and offer up prayers to God. [789]

If a warrior beats a boy on the grazing ground, the boy tears up some grass, and when the warrior sees that the child has grass in his hand, he stops beating him.

Again, if the Masai fight with an enemy, and wish to make peace, they hold out some grass as a sign. [728]

Whenever warriors return from a raid, and it is desired to praise those who have killed some of the enemy, a girl takes a small gourd of milk, and having covered it with green grass, sprinkles it over them. [783]

Then, if people move from one kraal to another, they tie grass on to the gourds.

Should one man ask forgiveness of another with grass in his hand and his request be not attended to, it is said that the man who refuses to listen to his prayer is a Dorobo, and that he does not know about cattle. [627] [186]

Again, if a man who is proceeding on a journey sees a tree which has [484] [illegible] [illegible] 'n-gujit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Eyer Il-Maasae 'n-gujit [illegible], amu [illegible]: "[illegible] [illegible] [illegible] 'n-[illegible] o 'n-gujit, [illegible] [illegible] [illegible] [illegible]."

[illegible] 'ng-[illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] 'n-[illegible], [illegible], amu [illegible]: "Eyer [illegible]."

Il-[illegible] [illegible] 'l-[illegible].

[illegible] Il-Maasae 'l-[illegible].

[illegible] [illegible] [illegible] [illegible] 'n-[illegible] [illegible].

[illegible] [illegible] 'l-[illegible] [illegible], [illegible] [illegible] [illegible] [illegible] 'n-[illegible] [illegible], [illegible] [illegible].

[illegible] [illegible] 'l-[illegible]; [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 'l-Aiser [illegible], [illegible] [illegible].

…fallen on the road, he pulls up some grass, and throws it on the tree; otherwise he fears that his journey will not be successful.

The Masai love grass very much, for they say: "God gave us cattle and grass, we do not separate the things which God has given us."

Whenever Masai women milk their cows, they take some milk from the gourd and pour it away, for they say: "God likes this."

The brand-marks and ear-cutting of cattle, sheep, and donkeys.

The brand-marks which the Masai use for their cattle are not alike.

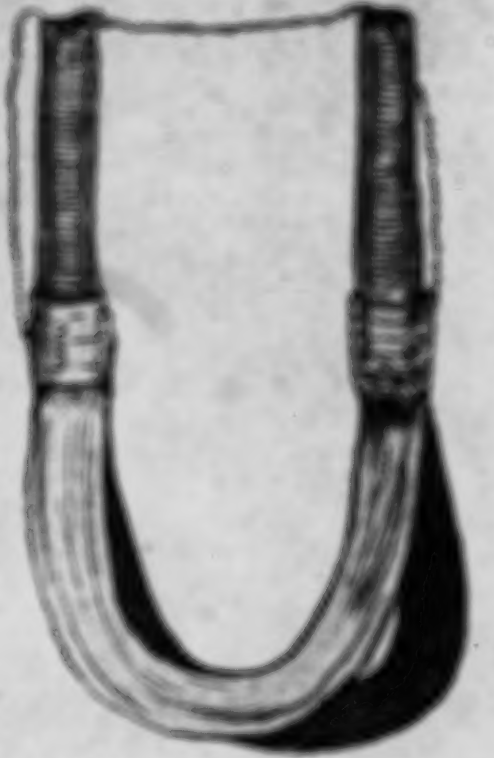
For each clan and family there is one principal mark, and all the cattle belonging to the various members of a family are branded in a special way. There are also small marks by which the actual owner can be recognized.

Besides branding, each family has a special method of slitting the ears of their cattle, sheep, and donkeys. They likewise have smaller marks for each individual owner.

If therefore a cow is seen, it can be recognized as belonging to the Aiser clan, for instance, and also to such and such a person.

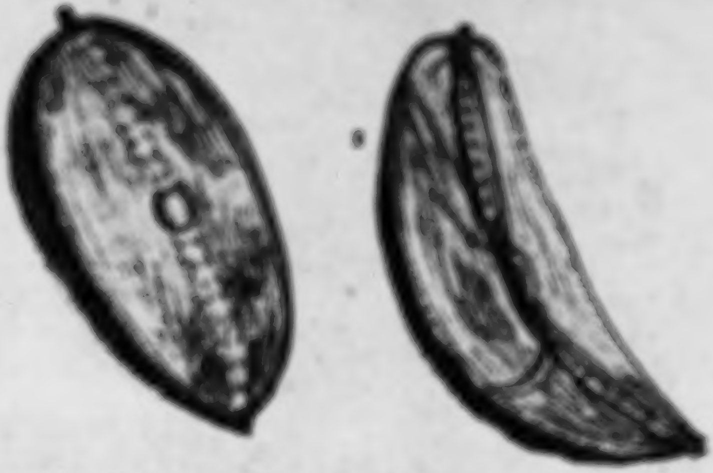
[illegible]

921
301



Arm clamp of horn worn by warriors (⅓).

914



Masai shield (without decoration) (1/25). 1. Front view; 2. back view.

[Facing P. 29]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Concerning the shields and spears of the Masai warriors.

The warriors' shields are not all of one design; they differ.

Each age and each sub-district has its own design.

In consequence, if the warriors meet an enemy, it is known to what age such a one belongs, and also to what sub-district.

There are four markings for the shields, the red one, the black one, the ornamental one, and the one for bravery*.

Likewise with the spears, they are not all marked alike.

If a spear is found, it can be ascertained by looking at the lower part to what age and also to what sub-district its owner belongs.

[illegible]

[illegible]

[illegible]

Concerning the arrows of the Masai elders.

The old men have special marks for their arrows as the warriors have for their spears.

If an arrow is found, the generation and the sub-district to which its owner belongs can be recognized.

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* The Masai make use of four colours in ornamenting their shields—white, red, black, and grey. White is obtained by mixing water with white clay; red clay mixed with the juice of the Solanum campylacanthum, Hochst., produces the red paint; black is procured from the ashes of [illegible], or from charred potsherds and gourds; and grey, which is but rarely used, is obtained from [illegible].

[366]

Plate [illegible]

341
342

Inside a Masai hut.

343

Place in the woods where the warriors sleep after eating meat.

[Facing, P. 292]

En-aiitore.

414 [335] [illegible] [illegible] il-Maasae en-aiitore, [illegible] ten emmany e-anji [illegible] 'n-gujit, [illegible] [illegible] ne-anji netii 'n-gujit.

[342] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] o 'l-[illegible], [illegible] [illegible] [illegible] 'l-[illegible], [illegible] [illegible] [illegible].

404 342 [illegible] e-anji [illegible] 'n-gujit, [illegible] 'ng-ajijik, emmany [illegible]. Ore 'l-[illegible] [illegible] 'ng-ajijik oo-'l-[illegible]. Ore ten eyewo e-anji netii 'n-gujit [illegible], [illegible] 'ng-ajijik.

[262] [illegible] [illegible] [illegible]. [illegible] [illegible] 'l-[illegible], [illegible] [illegible], [illegible] [illegible] 'ng-[illegible], [illegible] [illegible]. Ore [illegible] [illegible], [illegible] [illegible] o 'n-[illegible], [illegible] [illegible] [illegible].

The process of moving.

The Masai are fond of moving, and if they happen to be staying in a place where the grazing is poor, they move to another spot.

When they move, they saddle their donkeys with skins and pack-saddles in which they put their gourds, and the women carry bags.

Should they stop in a place where the grass is not good, they do not build proper huts, but they live in the so-called il-ngabori, i.e. in huts made of skins. When they go to a good grazing ground, they build huts.

The women do the work of building. They procure poles, and put one end in holes, which they dig in the ground; they then bind the poles together with cord made from trees; after which they cover the framework with long grass. When they have finished this, they plaster the whole of the outside with cow-dung and mud.

Manyat o 'l-puli loo-'l-moran loo-'l-Maasae.

591 Emmany il-moran oo-'l-Maasae ing-ajijik, kake emmany i-manyat [illegible] [illegible] o 'n-[illegible].

343 Ore ten eyewo e-nare [illegible] 'n-giri, emmany il-puli [illegible] 'nkapan lenye.

Masai warriors' kraals and slaughter-houses.

Masai warriors do not live in the kraals of the married people; they have their own kraals, where they dwell with their mothers and lovers.

When they go to the woods to eat meat, they live in the slaughter-houses[1] with their boy-servants.

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[264] [1] Meat may not be eaten in the manyat, or warriors' kraals, and special places, called il-puli, are erected in the woods, to which the warriors retire when they slaughter cattle.

[illegible][1]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

The feast called the offspring.

There is a feast known to the Masai as The offspring.

When a child is born, and the time has arrived for it to be given a name, a bullock is slaughtered which is called The (bullock) of the offspring.

A black bullock, and one without a blemish or a white or brown spot on it, is selected, and slaughtered.

The meat is then divided up between the women and men[2].

When the meat has been cooked[3] and is nearly ready, one woman stands up and calls the others. She cries out as follows: 'The honey is ready, this is for the first time; the honey is ready, this is for the second time; the meat is ready, this is for the first time; the meat is ready, this is for the second time.'

The women of the kraal then carry milk to the child's mother, and after each has been given her share of the meat, they take their departure.

In the evening the mother carries her child to the cattle kraal, and milks the cows with the child on her back.

When she has finished, three old men and the child's father (which makes four) join her, and the child is named.

The so-called offspring bullock is always slaughtered at the door of

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[1] This word is now used to translate the Swahili Siku kuu, the big day or holiday.

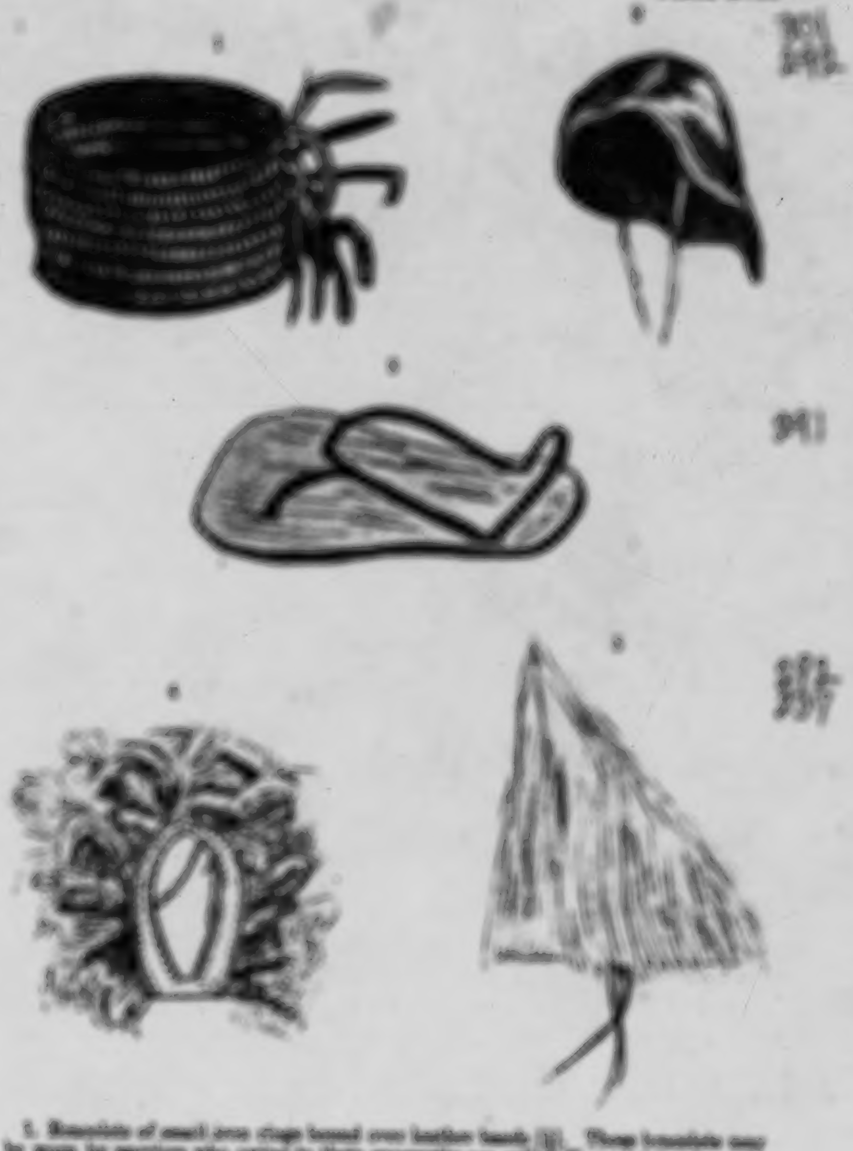
[2] Men and women never eat their meals together.

[3] Meat cooked in a special manner.

I-Hollis C-5 (ca. 1896-1904) 1905

PL.12 Masai PL.12

Plate [illegible]



1. Bracelets of small iron rings bound over leather bands [illegible]. These bracelets may be worn by warriors who owing to their generosity are called [illegible]. As many as thirty and sometimes more are worn by one man.

2. Warrior's cap [illegible]. 3. Masai sandal [illegible].

4, 5. Masai warriors' head-dresses (ostrich feathers and lion's skin) [illegible].

[Facing p 214]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

the hut, and the skull, instead of being thrown away, is placed by the door. The tail is not separated from the hide as is usually the case: it is left on until the hide is worn out.

Now the offspring bullock is not of necessity slaughtered when the child is born; it is permissible to wait until he is big and until he is about to be circumcised. No person is circumcised, however, until this bullock has been slaughtered.

The circumcision.

The following is a Masai custom:

A Masai child cannot be circumcised until the father has observed a custom called The passing of the fence.

The man who wishes to have his eldest child circumcised brews some honey-wine, and calls his neighbours together while it is being prepared.

A hut is then built for him outside the kraal, and he stays there for four days alone. He also sleeps there, and his food is taken to him.

During these four days he only approaches the kraal to look after his cattle when they are grazing outside.

He must don the clothes, ornaments, and weapons of a warrior—the sword, the spear, the club, and the shield, the cap made from the

MASAI CUSTOMS

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

stomach of a goat, the head-dress of ostrich feathers*, and the cape of vultures' feathers, the anklets of [illegible] skin, the arm-clamp, the garment of calf skin, and the piece of goat's skin fastened to the waist.

When the four days have elapsed, some of the elders go and bring him back to the kraal.

He has to stand by the door of the hut where the honey-wine, which has previously been prepared, is kept.

One elder then says to him who is passing the door: "Go, become an old man."

The latter replies: "No! I shall not...."

The order is repeated, but he still refuses.

On being told for the fifth time, he says: "Eh! I have gone then."

He then enters the hut and puts aside the warrior's paraphernalia; the honey-wine is drunk; and he is called by his son's name, thus: The father of so-and-so.

When he replies to this name, he is told to go and make a profit.

He answers: "Cattle and flocks."

This is repeated four times, and the ceremony is over.

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* Sometimes instead of the ostrich feather head-dress one made of lion's or leopard's skin is worn, and occasionally the head-dress called [illegible] is substituted. This head-dress is worn by the warriors when they slaughter cattle in the woods.

I: Hollis C-3 (ca. 1896-1904) 1905

FL.12 Masai FL.12

771 [illegible] 'l-ayok.	After this any of his children, whether girls or boys, may be circumcised.
Emurata oo-'l-ayok.	**Boys' circumcision.**
771 [illegible]	When Masai boys wish to be circumcised—having previously ascertained that the time for circumcision has arrived—all those who live in neighbouring districts collect together, and, taking cattle and honey with them, go to the medicine-man's kraal.
Ore [illegible]	The only weapons which they may carry in their hands are sticks; they have neither spears nor swords, and their clubs are stuck into their belts.
Ore [illegible] Kisale, [illegible] Moipo, [illegible]	Those who come from countries afar off, such as Kisale or Moipo, or other distant places, may take their bows, but they must leave their arrows and quivers behind.
Ore [illegible]	When they have received permission to hold the circumcision festival, they enjoy themselves, and paint their bodies with chalk.
[302] [illegible]	They then pay visits to different kraals during the next two or three months, after which they return home, where they remain until they are circumcised [1].
[illegible]	When a Masai boy is circumcised,

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[1] It is at this time that the boys of each sub-district choose one of their number to be their ol-aigwenani, that is to say, their [illegible] or spokesman, who is also their judge and their representative at the [illegible] medicine-man's court.

too 'l-Masatu, [illegible] [illegible] [illegible], [illegible] [illegible] ol-[illegible] [illegible] Ol-[illegible].

Ore te-'ng-[illegible] [illegible] el-ayioni [illegible] en-[illegible] [illegible] El-latim; [illegible] [illegible] [illegible], [illegible] [illegible].

Ore [illegible] [illegible] el-ayioni [illegible] [illegible] [illegible] en-[illegible]. [illegible] te-'ng-[illegible] [illegible] en-[illegible] e-[illegible].

Ore [illegible] [illegible], [illegible] [illegible] o-'l-ayioni [illegible], [illegible] ol-[illegible] [illegible] en-[illegible] e-[illegible].

Nalitu el-ayioni [illegible] te-'l-[illegible], nalitu ol-Torobóni [illegible] te-'l-[illegible] [illegible].

Ore ol-[illegible] [illegible] el-ayioni [illegible] [illegible] 'n-gejuk, [illegible] el-ayioni [illegible] en-'n-gejuk, [illegible].

Ore [illegible] [illegible] el-ayioni [illegible], [illegible] [illegible] [illegible]; [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] en-[illegible], [illegible] [illegible].

Ore y' [illegible] [illegible],

the ceremony is started by his being shaved, after which a sheep or bullock is slaughtered, which is called The (animal) that has caused him to be taken out (from the boys' ranks).

On the second day the boy sallies forth to cut a tree called El-latim[1], which is carried by girls to the kraal, where it is planted at the door of the hut.

The next morning the boy goes and sits down outside the kraal to get cold. He also washes himself with water in which a fern called Father's spear[2] has been soaked. [124]

When the sun is some way above the horizon, his mother opens the gate of the kraal, and fetches an ox-hide which she puts on the ground by the right-hand door-post.

The boy then takes his place on the hide, and the operator, a Dorobo, comes together with the man whose duty it is to hold the boy.

The man who holds him straightens out his legs, and the boy sits between them and is circumcised[3].

If the boy winces during the operation, his mother is beaten with sticks; and if the boy's parents know that he will behave like a coward, they go away and hide themselves.

As soon as the operation is over, the

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[1] This tree is generally called Ol-[illegible] ([illegible], Willd.), but it is called El-latim during the circumcision festivities.

[2] *Asparagus sp.*

[3] The circumcision of the Masai has been described in Thomson's *Through Masailand*, in Johnston's *The Uganda Protectorate*, and in *The Journal of the Anthropological Institute of Great Britain and Ireland*, June, 1904 (Bagge). [113]

881 [304] nenapi ol-chōni etii o-sarge, nepiki e-ruat enye.

Ore ten eidipi aatumurat il-ayok, nĕji 'Sipōlio.

Netoni 'ng-olońgi ońgwan ti-ańg, neitobirakīni 'ng-ai.

Ore 'm-baa enye nepotyeki 'ng-orongōni pe, ten eńgórie 'n-doiye, nemeim i-seseni.

[223] Neishori meshōmo aalilita, neńgor in-daritik aapik il-lughuny; nepik sii 'l-ōpir.

Enyori naleńg I-sipōlio eitobir anaa 'ńgorūyok aapik i-surutya oo 'l-kilani. Nesir sii 'ng-omomite te-'n-duroto.

Ore p' eishiu pôkin, nebarni, neaku 'L-barnot. Ore p' eaku 'L-barnot, neitau 'l-kilani, neishop in-dōkitin oo-'l-muran.

561 Ore pe eshitu 'l-teighan, nĕji 'L-muran.

Ore enyor il-muran naleńg ten ĕji 'L-oiñgok araki 'N-gamīnini, amu eishori meishopo 'n-dwalan araki 'l-torońgen.

554 Ore ĕji 'l-muran 'l-oiñgok ten eidim aataar il-meek kumok.

hide on which is the blood is carried by the boy and placed on his bed.

When the boys have all been circumcised they are called 'Sipolio (recluse).

They remain at home for four days, and bows are prepared for them.

They then sally forth and shoot at the young girls, their arrows being blocked with a piece of honey-comb so that they cannot penetrate into the girls' bodies.

They also shoot small birds[1], which they wear round their heads together with ostrich feathers.

The Sipolio like to appear as women and wear the surutya earrings and garments reaching to the ground. They also paint their faces with chalk.

When they have all recovered, they are shaved again and become Il-barnot (the shaved ones). They then discard the long garments and wear warriors' skins and ornaments.

After this their hair is allowed to grow, and as soon as it has grown long enough to plait, they are called Il-muran (warriors)[2].

The warriors are fond of the titles 'L-oingok (the bulls) and 'N-gaminini (the generous people), for they may then wear bells or a bracelet called il-torongen.

Now to become one of the Oingok, a warrior must kill many savages,

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[136] [1] The bird which the Sipolio wear round their heads is the mouse bird (*Colius affinis*, Shelley). Boys who behaved in a cowardly manner during the operation are not allowed to shoot these birds.

[2] This word is commonly but incorrectly written Elmoran.

Ore ōji 'N-gaminini ten ōyeñg il-moñgi, neisho 'l-kulikae 'n-giri.	whilst the Gaminini are chosen if they frequently slaughter bullocks and give the meat to their comrades.	554
E-murata oo-'n-doiye.	**The girls' circumcision.**	
Ten eiyōuni neiyami 'n-doiye oo-'l-Maasae, nemurati.	When Masai girls wish to marry, they are circumcised.	881 [582]
Ore eng-oloñg namurati, nēyeñgi ol-kerr araki ol-kiteñg, ōji Ol-oitupukunieki, anaa too-'l-ayok.	On the day that the operation is performed, a sheep or bullock is slaughtered, and as with the boys it is called The (animal) which has caused her to be taken out (from amongst the girls).	
Nemurati ninje ti-atwa aji. Naa, ten eishir, nemeata en-netiu.	Women are operated upon indoors, and it is not considered a disgrace if they cry out.	[304]
Mepika ninje 'l-ōpir anaa 'l-ayok, ol-merisian ake epika.	Instead of the ostrich feathers which the boys wear, a wreath made from the leaves of the *Hyphaene* (or doum) palm, or of grass, is donned.	[237] [292]
Ore ten eishiu, neiyami.	When they recover, they are married.	[582]
E-unoto.	**The feast called E-unoto *or* the selection of a chief[1].**	622 574
Ten eiyōu 'l-muran nēuni, nepwo aañgas áiñgoru Ol-aunōni, na ol-tuñgani ōata menye oo ñgotonye eiñgoru, neata 'n-gīshu, neitu ae-oloñg ōar ol-tuñgani, nemedanya 'ng-onyek e-menye oo ñgotonye, nemeata 'ng-onyek pusi[2].	If the warriors wish to select a chief, who is called Ol-aunoni, they choose a man whose parents are still living, who owns cattle and has never killed anybody, whose parents are not blind, and who himself has not a discoloured eye.	
Ore pe etum, nemiliki;	When they succeed in getting such	

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[1] A chief called Ol-aunōni is appointed for each sub-district. His duties are to keep the warriors of his sub-district together, and he is responsible to the chief medicine-man for their appearance in case of war. If a warrior disobeys the orders of his chief, he is flogged or maltreated by his companions.

[2] Pus (pl. pusi) means the colour of a corpse *or* blue.

622 eisudorieki metebana nebau e-unoto.
574

Ore ten enyoru ol-oiboni, neripākīni ol-kila anaa ol-loo-'l-móruak oo 'surutya.

Ore etaa en-nōuni, neitauni en-giti-añg ti-aulo e-manyata naji O-singira.

Nepiki inna-kiti-añg 'n-gíshu naalepo ake.

Ore inna-oloñg nauni, neibuñgi ol-aunōni, amu ten ējōkīni: 'Ira ol-aunōni,' eitu eibuñgi, nekwet aisudori, araki ēar ol-tuñgani, pe meaku ol-aunōni, amu eiba ten eaku ol-móruo, amu meitōki alo en-jore. [887]

Ore p' eibuñgi, nepiki 'surutya, neishopōkīni ol-kila anaa ol-móruo; neidipayu en-gias e-inna-oloñg.

Ore tadōkenya neiñgoruni ol-kiteñg arus, neibok il-muran aaman.

Ore pe epwo 'n-gíshu aboo, neiñgoruni ol-tuñgani ōgol oibuñg ol-kiteñg e-mōuo aun, neibuñg ol-likae o-sararua.

[231] Neremi illo-kiteñg em-ḅidiñg, nēyeñgi te-inne.

Neinok il-móruak en-gima kitok to-'l-osingo le-'manyata, nepik e-mōuo o-'l-osōwan.

a one, they do not inform him; it is kept hidden from him until the time for the celebration of the feast arrives.

If the chief medicine-man approves of the selection, a cloth is made for the new chief like those worn by the old men, and surutya ear-rings are obtained.

Just before the feast a small kraal, called O-singira, is built a short distance from the warriors' kraal.

Only milch cows are placed in this kraal.

On the day of the feast the chief is seized, for if he were told that he is to be chosen, he would run away and hide, or kill some one. The idea of becoming an old man is distasteful to him, since he will be unable to again go to the wars.

When he has been seized, the surutya ear-rings are put on him, and he is clothed like an old man. After this the work for the day is over.

On the morrow a black bullock with a white neck and belly is sought out from the herds, and surrounded by the warriors.

When the cattle go to the grazing ground, a strong man is chosen, who holds the bullock by the horn at arm's length, whilst another one seizes it by the navel.

The bullock is stabbed in the nape of the neck[1], and skinned on the spot.

The old men then light a big fire in the centre of the warriors' kraal, and throw a buffalo horn into it.

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[113] [1] All the Nilotic tribes butcher their cattle by stabbing them in the nape of the neck (Schweinfurth, *The Heart of Africa*, vol. i, p. 60).

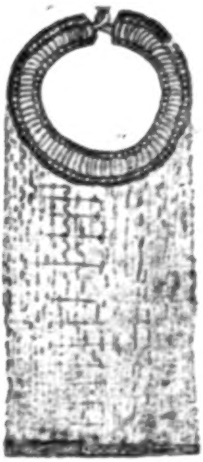
1: Hollis G-5 (ca. 1894-1904) 1905

FL12 Masai FL12

PLATE XX

531
301
292

1



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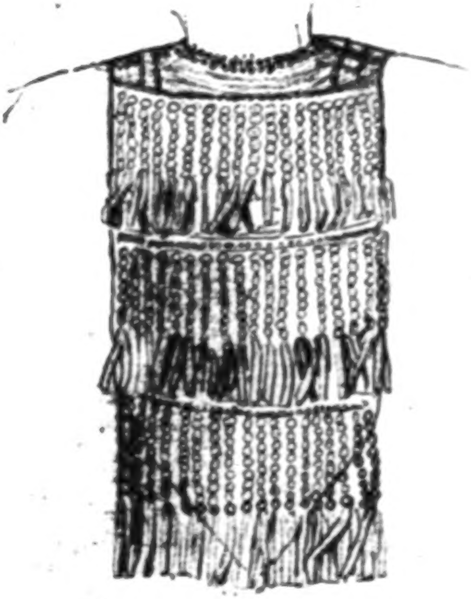

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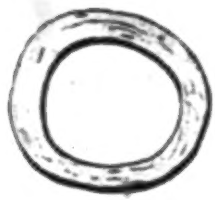

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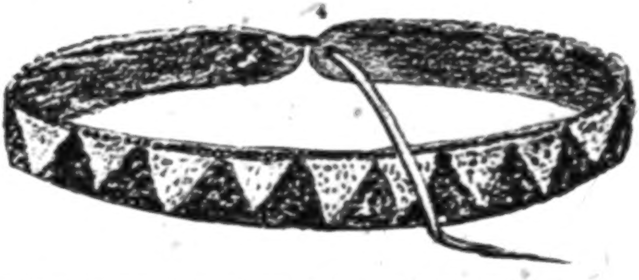

1. Necklace of brass wire, beads, and chains worn by women [[illegible]].

2. 'N-dorosi garment worn by warriors when proceeding on a raid after the election of an Ol-aunŏni chief [[illegible]].

3. Ivory arm-ring worn by elders as a sign of wealth [[illegible]].

4. Belt worn by unmarried women, made of leather covered with beads of different colours [[illegible]].

[Facing P. 301]

Ore p̣' eaku en-nĕä en-gima, sĕjōkīni 'l-muran, amu eitashe p̣ôkin ti-aulo: 'Eidip̣e.'	When the fire is dying down, the warriors standing outside are called, and told that, 'it is finished.' 622 574
Nekwet il-muran p̣ôkin samurutōkīno idya-mōuo.	They all run towards the spot, racing to get the horn.
Ore ol-oitera abaīki, nep̣ik eng-aina atwa en-gima, neitau e-mōuo, neitório eng-aina, neitadol il-kulikae idya-mōuo, nĕjo: 'Aidip̣a.'	The one who arrives first puts his hand in the fire, and, taking out the horn, stretches out his arm. He shows it to the others, and cries out: 'I have finished it.'
Ōnaa, neidip̣ayu e-unoto.	With this the E-unoto feast terminates.
Nebarni ol-aunōni te-innaoloñg o ol-aigwenani ōatai op̣a ake eton eitu emurati.	The Ạunoni, or chief, is shaved on the same day together with the Aigwenani, or Counsellor, who was elected before the feast of circumcision. 622 302
Nebarni si ninje 'l-kulikaemuran too-'n-gulye-oloñgi.	Afterwards the warriors may be shaved whenever they wish.
Ore p̣' eidip̣i aatuun, nĕyeñgisho 'l-muran, netoni 'l-ap̣aitin ooñgwan ana imyet, nep̣wo en-jore naji En-oo-'n-dorosi araki En-e-'unoto.	When the warriors have elected their chief, they slaughter cattle, and wait for four or five months, at the expiration of which they proceed on a raid. This is called The (fulfilment) of the vow *or* The (selection) of the chief. 721
Neishop 'l-karash ooji sii 'N-dorosi, nep̣ik il-arash.	They wear cotton cloths[1], called The vow[2], on which are sewn the seeds of the ekirikiti tree[3]. [292] [824]
Nep̣ik sii 'n-gäk e-'syaīti 'murto naaji 'mangäk, ne'ya 'l-kulikae 'l-kidoñgi lo-'l-kambau araki 'l-lenyok le-menye.	They also wear necklaces made of twigs of the e-syaīti tree[4], and called Mangäk, and some carry their fathers' snuff-boxes or fans with them. [301] [824] [293]

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[1] Before cotton cloths were introduced, dressed skins sewn together were worn. 'N-dorosi garments are worn like the Spanish poncho, a slit being made in the middle for the head to pass through.

[2] A raid undertaken after a long peace is also called en-oo-'n-dorosi. Any warrior who shirks his duties on an occasion of this sort can be put to death, and his murderer will not be punished. [686] [627]

[3] *Erythrina tomentosa*, R. Br.

[4] *Acalypha fruticosa*, Forsk.

En-giyama.	Marriage[1].
583 584 [836] Ten eiyamisho 'l-Maasae, neñgas aapwo aasir en-dito eton a kiti, ne'ya ol-kambau.	When a Masai wishes to marry, he commences his courtship by making love to a girl while she is still young, and by presenting some tobacco to her father.
Ore p' eaku en-dito bōtor, neitōki áiya en-aisho o ol-kumbau. Neton lido oiyamisho.	He then waits until the girl grows up, when he again offers presents of honey and tobacco.
Ore p' eaku emurati en-dito, neitōki aiya en-aisho, nemurati.	More honey is given to the father at his daughter's circumcision.
Ore pe eishiu, nerēu 'n-gīshu e-'ng-aputi, 'n-dauwa uni, o ol-kiteñg ōriku 'n-dauwa, o ol-kiteñg le-kutuk-aji. Ne'ya sii eng-anashe enye en-aisho, nerubare.	On the young woman's recovery the man proceeds to his future father-in-law's kraal, and takes with him the dowry, viz. three heifers and two bullocks, one of the latter being said to keep the heifers company, whilst the other is slaughtered at the door of the hut. His sister also takes a pot of honey and accompanies him.
Ore lido-kiteñg ōriku 'n-dauwa naa ninye eimalye ol-aputani ajo P̣akiteñg.	The bullock which accompanies the heifers is given to the bride's father in order that the two men may call one another Pakiteng, i. e. the giver and receiver of a bullock, or father and son-in-law.
Ore p' eaku elōtu arik e-ñgorōyōni enye, nerēu 'n-dare uni (il-kerra aare o e-supen e-'n-gerr), náimalye eñg-aputani ajo P̣akerr.	When the time arrives for the husband to fetch his wife, he takes with him three sheep (two rams and a young ewe). The ewe he presents to the mother to enable them to call one another Pakerr, i. e. the giver and receiver of a sheep, or mother and son-in-law.
Nēyeñg lekwa-kerra pokiraare oo kulikae aare le-menye e-'n-dito.	The two rams are slaughtered together with two others, which the girl's father provides.

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[178] [1] Formerly no Masai was able to marry until he had been on several raids, but nowadays they leave the ranks of the warriors (il-muran) and settle down as married men (il-móruak) at a comparatively early age.

Neeli 'l-kilani le-'ñgorōyōni, neishop, neishori em-ɓukuri naripakīno 'seghera 'matwan pôkin. Neitanapi eng-orioñg, neriki eng-añg o-'l-móruo lenye, nerubare ol-móruo, oo 'l-tuñganak aare 'l-chorueta lenyena, oo 'n-gituak are e-'ng-añg e-'ñgorōyōni.	After the bride's wedding-garments have been oiled, she puts them on, and is given a gourd which has been ornamented with cowries. This is put on her back, and she is taken by her husband, who is accompanied by two of his friends and two of the old women from his bride's kraal, to her future home. 585
Nemesiōyo, erikitoi elo akiti oo metabai. Ore pe ebaīki, neishori en-gerai, neitōti.	She does not hurry but walks very slowly until she reaches her husband's kraal, where a child is given her to feed.
Ten eiyam ol-móruo e-ñgorōyōni, nemeipot eng-arna enye, amu torono. Eduñgōki ae-arna. Enyor naleñg aipotye eng-arna o-'l-poror lenye, anaa 'N-oo-'Sēure.	When a man marries, it is considered unlucky if he calls his wife by her name. He must give her another name. A favourite method is to call her by the age to which she belongs, thus, The (woman) of the Seure age. 551 593 777 [561]
Ten eata ol-tuñgani oo-'l-Maasae 'n-gīshu kumok, neidim aiyama 'ñgorōyok kumok. Etii kulikae ooiyam 'ñgorōyok are, ana uni, ana oñgwan; kake eiyam il-karsisi, ten eiyōu, tomon ana tigitām.	If a Masai owns large herds of cattle he is able to marry many wives. Some have two wives, others three, and others four; whilst if rich men wish, they may have as many as ten or twenty. 595
Ten eiyam ol-Maasani kat'-are araki kat'-uni, neisho en-gitok enye eng-aīni ol-ashe, naa ninye eimalye eng-aīni ajo Ṗaashe.	When a Masai marries for the second or third time, his first wife gives the new wife a calf, after which they call one another Paashe, i. e. the giver and receiver of a calf. 595 431
Meidim il-Maasae áiyama 'ñgorōyok e-'ng-aji enye ten etoni to-'l-osho ōbo, kake eidim áiyama 'ñgorōyok e-'n-gishōmi enye, neidim áiyama 'ñgorōyok e-'ng-ae-kishōmi.	No Masai may marry a woman belonging to the same sub-division as himself if both families live in the same district, but he may marry a woman of his own clan or one belonging to another clan. 582

Kitala.

593 Ten ĕar il-Maasae 'ñgorōyok enye, etii naapwo kitala, netii naañgiri, nemepwo.

Ten ĕar ol-mớruo e-ñgorōyōni, neipiri alo kitala, naa ten neme kitok-tōki eitarueiye, nelo eng-aji o-'l-poror lo-'l-mớruo lenye.

Ore pe eriku lido idya-ñgorōyōni nashōmo kitala, nemeitōki ol-openy aar, amu [626] ĕure lido-tuñgani lo-'l-poror lenye medek.

Naa, ten eitaruo e-ñgorōyōni en-dōki kitok, p' eiyōlōu ajo ĕari, nelo eng-añg e-menye, neishori en-giteñg nalōtu [431] e-ñgorōyōni asaiye ol-mớruo lenye.

The refuge[1].

If the Masai men beat their wives, some go and seek refuge elsewhere, whilst others suffer and stop at home.

Should a husband beat his wife, but not badly, she will seek refuge in the house of a member of her husband's age.

When the man with whom she has taken refuge returns her to her owner, the latter does not beat her again, for he fears that he will be cursed by the members of his age.

If a woman commits a serious crime, and knows that she will be beaten in consequence, she goes to her father's kraal, and is given an ox, which she takes to her husband and begs forgiveness.

En-gäa.

764 55 Ten ĕä ol-tuñgani loo-'l-Maasae, neituraari ten a en-gerai, araki ol-murani, araki e-ñgorōyōni; nenuki eng-arna too-'l-tuñganak lenye.

Ore ten etii en-dōki naipotyeki inna-arna, neishori ae-arna nemenyikita en-e-'ldo ōtua.

Ore ten ĕä ol-tuñgani oti ōji Ol-ōnana, nemeipot te-'ng-añg e-menye en-nanai amu

Death.

On the death of a child, or a warrior, or a woman amongst the Masai, the body is thrown away[2], and the person's name is buried, i. e. it is never again mentioned by the family.

Should there be anything which is called by that name, it is given another name which is not like that of the deceased.

For instance, if an unimportant person called Ol-onana (he who is soft, or weak, or gentle) were to die,

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[586] [1] Divorce appears to be unknown amongst the Masai.

[823] [2] The body is always taken to the west of the kraal, towards the setting sun. It is laid on the left side with the head towards the north, so that the face looks towards the east. The legs are drawn up to the chest, the left hand supports the head, and the right arm is folded across the breast.

'l-meneñga, neduñgōki en-nanai ae-arna, ējo epolpol.

Ore ten eikilikwan ol-tuñgani 'l-omon lo-'l-oiboni kitok, nemeipot Ol-ōnana, nējo Ol-ōpolpol.

Ore ol-paiyan kitok ōata 'n-gera ten ēā, nemenuki eng-arna enye amu eimany in-gera enyena.

Ten ēā ol-paiyan kitok araki e-ñgorōyōui kitok, nemeishirakīni, nemeituraari ninye anaa kulikae-tuñganak ooti.

Eborakīni 'n-amugha ñgejuko, nēyeñgi ol-kerr, neshōluni e-ilata, neeliki o-ssen pôkin.

Nedumuni áiya, nepiki en-netii ol-oip sidai, nēyeñgi ol-kiteñg te-inne, neinosi 'n-giri pôkin. Neiñgwari 'l-oik pe etum il-ñgojínia áiñguai pe epwōnu aadumaa ol-meneñgani áinos.

Ten ēā 'l-oibonok loo-'l-Maasae araki 'l-karsisi, meituraari, kake ēyeñgi en-giteñg araki en-gerr, neitauni e-ilata, neeli lido-ōtua. Ore p' eidipi, nepiki atwa ol-chōni, ne'yai e-wēji netii ol-oip, neturuni en-giti-kumoto nijo em-boūt, nepiki, nenukari too-'soīto. Nēji inne-wēji

gentleness would not be called en-nanai in that kraal, as it is the name of a corpse, but it would be called by another name, such as epolpol (it is smooth). 764 551

And if anybody of that kraal were to ask for news of the great medicine-man Ol-onana[1], he would call him Ol-opolpol.

If an elder dies leaving children, his name is not buried, for his descendants are named after him.

When old men or women die, they are not wept for, nor are they thrown away like others who die young. 764 [888]

New sandals are made, a sheep is slaughtered, the fat is roasted, and the body anointed.

After this the corpse is carried to a shady place, where a bullock is slaughtered, and all the meat is eaten on the spot. The bones of the bullock are left with the body so that the hyenas may smell it, and come and carry it away, and devour it.

On the death of a Masai medicine-man or rich person the corpse is not thrown away. An ox or a sheep is slaughtered, and the fat is taken and rubbed on the body, after which it is put in an ox-hide and carried to a shady spot. A small hole is then dug resembling a trench, into which the body is laid and covered with stones. This is called a grave.

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[1] Commonly called by Europeans Lenana.

964 en-gurare. Ore ten eim p̣ôkituñgani inne, nepik o-soit, neikōni nēja too-'l-arin p̣ôkin.

551 Ten ĕă eng-ayōni oo-'l-Maasae, ore p' eiu ñgotonye ee-kerai, newaya en-giok e-'nna-kerai, nēji Nawaya. [304]

Ore p̣e ebulu, nēji Ol-ōwara.

304 301 858 Teni mewayi en-gerai en-giok, neishop̣ en-daret o ol-giso to-'l-kimōjino le-'n-geju.

Em-ḅuroto.

765 Ten ĕă ol-móruo loo-'l-Maasae ōata 'n-gera oo 'ñgorōyok, nepuroo ol-marei p̣ôkin.

Neitau 'ñgorōyok i-surutya, oo 'seghenge oo-'murto, oo 'musetani; neitau sii 'n-doiye 'musetani, oò 'l-pisya, oo [302] 'seghenge oo-'n-gejek oo 'n-oo-'ng-aik; nebarn il-muran oo 'l-ayok il-pap̣it.

Netoni 'ñgorōyok ol-ari ōbo, neitōki áịshop̣ in-dōkitin enye.

Naa, ten ĕă kulikae-tuñganak, neitau 'ñgorōyok o-'l-marei 'n-dōkitin naaata too-'murto, kakemme p̣ôkin, ep̣ali-seghenge oo 'surutya; netoni ol-ap̣a ōbo. [302] Nebarn sii 'l-lewa 'l-lughuny.

Whenever anybody passes this spot he throws a stone on to the heap, and this is done for all time.

If a Masai woman gives birth to a boy after the death of one of her sons, a small piece is cut off the ear of the newly-born babe and he is called Nawaya, i. e. from whom it has been snatched.

When the child grows up his name is changed to Ol-owara, which has the same meaning.

Sometimes children's ears are not cut, in which case they wear a special kind of bracelet, called En-daret, and a ring on one of their toes[1].

Mourning.

When a father of a family dies, the whole family mourns for him.

His widows lay aside their ear-rings, necklaces, and beads; his daughters leave off their chains, beads, armlets, and anklets; and his warrior sons and boys shave their heads.

His wives wait for a whole year before they put on their ornaments again.

If any other person dies, the women of the family leave off their small neck ornaments but not the iron rings or the ear-rings, and the men shave their heads. The mourning lasts for one month.

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[1] The second toe of the right foot.

Naa, ten ĕä en-ginyi-kerai, neitau 'ñgotonye ake 'n-dŏkitin.

Il-tauja oo 'l-meneñga[2] loo-'l-tuñganak, oo 'l-asuria.

Ten etaa en-nĕä ol-tuñgani, nĕji etaa en-neduñgo ol-tau lenye. Naa, ten ĕä ol-tuñgani, ore p̣' einosi, nĕä sii ol-tau lenye. Nĕji eidip̣i anaa 'n-gishu: meitŏki ol-tau ap̣iu.

Kake ten ĕä ol-oiboṇi araki ol-karsis, nenukari, ore p̣e eñgwĕyu o-sesen lenye, nĕji etawale ol-tau lenye, etaa ol-asurai; nelo ol-asurai eng-añg oo-'n-gera enyena, neiñguraa.

Tī-araki naa nĕja, p̣e mĕar il-Maasae 'l-asuria lenye. Naa, ten edol i-ñgorŏyok ol-asurai ti-aji, nesuaki kulle, nemej ol-asurai, nelo.

Etii 'l-asuria oorook, naa le-'n-gishŏmi oo-'l-Aiser; naa, ten ĕar likae etii 'l-oop̣eny, nĕjo: 'Miar, amu 'l-kulalañg.'

If a baby dies, its mother only 765
lays aside her ornaments[1].

People's souls and spirits, and snakes[3]. 775

When a man is on the point of [763]
death, people say he is about to cut his heart; and when he dies and is eaten (by hyenas), his soul dies with him. It is believed that all is over as with the cattle, and that the soul does not come to life again[4].

But when a medicine-man or a rich 766
person dies and is buried, his soul 775
turns into a snake as soon as his 825
body rots; and the snake goes to his
children's kraal to look after them.

The Masai in consequence do not 778
kill their sacred snakes, and if a wo- 825
man sees one in her hut, she pours
some milk on the ground for it to
lick, after which it will go away.

There is a black snake, which is [614]
sacred to the Aiser clan; and if a person of another clan were to strike the snake whilst the owners were present, they would tell him to desist as it belongs to them.

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[1] The Dinka, Bari, and other Nilotic tribes follow similar customs (Kaufmann, [171]
Schilderungen, pp. 130, 192; and *Emin Pasha in Central Africa*, p. 338, &c.).

[2] Ol-tau, the heart, mind, soul; ol-meneñgani, the corpse, spirit, ghost. [192]

[3] The Dinka, Bari, Latuka, and other Nilotic tribes, also pay reverence to snakes (Kaufmann, *loc. cit.*, pp. 127, 188; Schweinfurth, *The Heart of Africa*, [171]
vol. i, p. 55; Casati, *Ten Years*, p. 31; *Emin Pasha*, *loc. cit.*, p. 339, &c.). The Zulus hold that divine ancestral shades are embodied in certain tame and harmless snakes, whom their human kinsfolk receive with kindly respect and propitiate with food (Tylor, *Primitive Culture*, vol. ii, pp. 8, 233).

[4] The Dinka and Bari likewise disbelieve in a life after death (Kaufmann, *loc. cit.*, pp. 124, 188).

778
825 Eata sii en-gishōmi naji 'l-Tarōsero 'l-asuria lenye sambu. Naa, ten ĕarare ol-tuñgani loo-'l-Tarōsero ol-likae, pe meitĕu, neipot 'l-asuria lenyena, nĕjo: 'E-sile e-'ng-aji e-yĕyo, talakunye!' Naa, ten eitu ekwet lidoĕarare, nepwōnu, 'l-asuria aaony.

The Tarosero family have their own particular snakes, which are of many hues; and when a member of this family fights with some one and gets the worst of the combat, he calls upon his snakes, and says: 'The avengers of my mother's house, come out!' If the man with whom he is fighting does not run away, the snakes will come and bite him.

[614] Eata sii kulye-shomīto 'l-asuria lenye. Etii 'l-asuria ooibor, netii 'l-oonyokyo, netii sii 'l-oonyori. Etii 'l-kulikae ooata en-dōki natii e-murt anaa ol-kila lo-'l-móruo, neibor kulikae 'l-lughuny anaa ol-móruo kitok.

The other clans and families have their sacred snakes as well. Some are white in colour, others red, and others green. Some have a hood like an old-man's cloak, others again have white heads like very old people.

[791] Ĕji sii eata 'l-oibonok 'l-kulenyena ootii ol-bene.

The medicine-men are also said to have snakes, which they keep in their bags.

766
775
791 Nĕji ten ĕă kulikae-tuñganak kituak anaa 'M-Batyany, ore pe enukari, nepwo 'l-tauja lenye eng-ai.

It is believed that the souls of some big people like Mbatian[1] go to heaven after death and burial.

794
828 Ten eirura ol-tuñgani, nemebuaki likae-tuñgani ainyĕye. Einyĕye akiti, amu ĕji: 'Ebaiki meidim ol-tau lenye atorinyunye, nĕă.'

A sleeping man must not be awakened suddenly. He must be roused gently, for it is thought that his soul may perhaps not return and he will die.

775
825 Ējo 'l-Maasae metii 'l-meneñga, amu medol; kake ĕji edol in-gīshu, naa ten eiñguraa 'n-gīshu pôkin e-wĕji nĕbo, nĕji edol il-meneñga araki ol-ōwaru.

The Masai say there are no such things as ghosts because they do not see them. But it is supposed that cattle see them, and when a herd of cattle all gaze at one spot, they are said to be looking at either a ghost or a beast of prey.

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[1] *Vide* p. 306.

En-juñgore.	Inheritance.
Ten ĕä ol-móruo loo-'l-Maasae, nejuñg en-gerai enye bŏtor in-dŏkitin enye p̣ôkin, oo 'n-gíshu oo 'n-dare oo-'ñgorŏyok nemeaṭa 'n-gera; kake meidim aiyawa 'n-gīshu oo 'n-dare oo-'ñgorŭyok naaata 'ng-ayok.	When the father of a family dies, his eldest son inherits all his property [1], and also the herds and flocks belonging to the childless widows, but not those which are the property of widows who have sons. 428
E'ya 'n-gulye-kera naara 'ng-ayok 'n-gīshu oo-'ng-ajijik oo-nooñgotonye.	The sons by each wife inherit the cattle belonging to their mother's family.
Teni meaṭa ol-móruo 'n-gera, nejuñg il-alashera lenyena 'n-gīshu oo 'ñgorŭyok; kake mejuñg i-ñgorŏyok ol-alashe oñgárie kina, amu torono; nejuñg lekwa lemeñgárie kina, ninje oo'ya 'ñgorŏyok.	If a man dies childless, his brothers inherit his cattle and his half-brothers his wives. It is unlawful for a man's own brothers (i. e. brothers by the same mother) to take his wives. [587]
Ore ten eiu e-ñgorŏyŏni enye eng-ayŏni to-'l-alashe lemeñgárie kina, araki te-lighae-tuñgani, neishori innakerai 'n-gīshu metujuñgo, neip̣otyeki aajo ol-le-inna-añg.	Should a widow have a son by her late husband's half-brother or by another man, the child is given the cattle which he would otherwise have inherited had his mother's former husband been alive, and he is considered to belong to that family. 587 428 851
Naa, ten ĕä ol-móruo, neiñgua e-ñgorŏyŏni enye eata en-gerai kake eng-ayŏni, mejuñgi 'n-gīshu enyena, ep̣ali metubulu ol-openy.	If a man dies and leaves a son who is a minor, the property which he inherits is taken care of for him until he grows up [2]. 428 429
Mejuñg il-Maasae 'l-ap̣ulayani lenye, amu torono.	It is considered unlawful for a man to inherit the property of his maternal uncle. 428 604

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[1] The Masai distribute their herds and flocks amongst their wives during their lifetime, each one being given a certain number to look after and milk. The cattle so distributed are said to belong to the wife's family, and are recognized as the property of her sons, who, however, do not assume ownership until after their father's death. [422]

[2] In a case of this kind, the child does not go to the wars, but marries soon after he is circumcised.

685

'Ñgok : 'Nyamin.

Ten epurisho 'l-Maasae, pe o'ya kulle, araki 'n-giri, araki 'n-gulye-tŏkitin kutiti, meitalakisho.

Kake 'me naleñg epurisho 'l-lewa kituak; il-ayok ake oopurisho naleñg aaya kulle, oo 'n-giri, oo 'n-gulye-tŏkitin.

Mme torono em-p̣urore too-'l-Maasae ten epurori 'n-dŏkitin kutiti. Eiba 'l-Maasae ten epurori 'n-gĭshu.

Ten epuroo 'l-muran en-giteñg, ore p' eibuñg ol-openy, nelak; naa, ten aa ŏkuni 'l-tuñganak ooinosa, neishooyo pôkin in-dauwa uni.

Ore ten esuj ol-openy pe elo ainepu ŏyeñgita, pe edolu ol-murani ŏbo ol-openy elŏtu, neiter ajo lido-murani ŏtadua, 'Muro[1],' meitalaki illo naleñg. Eishooyo 'l-kulikae leitu ejo 'Muro' 'n-dauwa; ore lido ŏtăjo 'Muro,' neishooyo ol-buñgae. Naa, ten eiriamaki pôkin aajo, 'Muro,' neishooyo 'l-buñgaiko pôkin.

Crimes : Theft.

If a Masai steals milk, or meat, or other small things, he is not fined.

Grown up people, however, rarely steal, it is the boys who take the milk and meat, &c.

Whilst the Masai do not consider it wrong to steal trifles of this nature, they dislike immensely having their cattle stolen.

Should any warriors steal an ox and be caught by the owner, they would have to pay; and if three men took part in the theft, each would have to pay three heifers.

In the event of the owner following up the thieves and catching them in the act of slaughtering the stolen animal, one of the warriors might see him and call out 'Guilty,' in which case he would not be fined heavily. Whilst the others would be fined in heifers, he who had cried 'Guilty' would only have to pay a young bull. Were all of them to cry 'Guilty,' they would all be fined in young bulls.

836
583

En-gitaapare.

Ten eitaap ol-murani en-dito, naa ninye oiyam.

Ten enyoru ol-murani en-dito naleñg, naŏtiki aitaap, pe etum aiyama.

Seduction.

If a warrior causes a woman to conceive, he marries her.

When a warrior loves a woman very much, he purposely seduces her to enable him to take her as wife.

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[1] Lit. hind-leg.

Kake torono en-gitaapare too-'l-Maasae, amu ten ĕjŏkīni en-dito: 'Inno, enna-taapai,' neshir nalef[illegible]

Ore en-gerai e-'n-gitaapare nĕji En-gerai e-'n-daapai, araki En-gerai o-'l-tiren.

'L-oikop.

Ten ĕar ol-murani loo-'l-Maasae ol-likae metua, neipiri lido ŏtaara alo aisudori.

Naa, ten etii 'l-alashera le-lido ŏtaaraki, pe metii 'l-oorish, nĕari lido ŏtaarishe.

Ore ten eitu ĕari lido ŏtaarishe, neitaki 'l-móruak o-sŏtwa oo 'l-alashera lido ŏtaarishe, neitapaashi 'n-gilani. E'ya lekwa ootaaraki ol-alashe en-gila e-lido ŏtaarishe, ne'ya ol-ŏtaarishe en-gila e-lekwa ootaaraki ol-alashe.

Netoni lekwa ootaaraki ol-alashe. Ore pe emuta 'l-arin aare, neipot il-tuñganak le-'n-gishŏmi enye, nepwo áibuñg in-gíshu e-lido ŏtaara ol-likae, ne'yai 'n-gíshu pŏkin anaa en-jore.

Naa, ten etii en-giteñg naata ol-twala, naa inna epalakīni.

Neriki sii ol-chŏkut. Ore pe ebaya eng-añg e-lido ŏtaaraki, nerinyi meshŏmo eng-añg enye.

Meitalak il-Maasae ol-

But the Masai consider it wrong for unmarried people to have children, and if you say to a girl: 'Go away, you who have conceived,' she will weep bitterly. 848

A child not born in wedlock is called The child of seduction or The child of the fireplace.

Murder.

If a Masai warrior strikes another and kills him, he runs away and hides himself. 682

Should there be no judges, the brothers of the murdered man will kill the murderer.

If the latter is not killed, the elders make peace between the two families, and garments are exchanged. The family of the murdered man takes the murderer's garment, and the latter takes the garment of one of the dead man's brothers.

The murdered man's brothers then wait for two years, at the expiration of which they call together all their clan, and go and lift the murderer's cattle, taking them as they would in a raid.

If there is a cow in the herd with a bell tied round its neck, it is left behind.

The herdsman is carried off as well; but when the party have arrived at the kraal where the murdered man lived, he is allowed to return to his own kraal.

Blood money is not paid by the

682 oikopani eitu emut il-arin aare, amu ējo eton eshal ol-lughunya e-lido ōtaaraki.

Ten ēar ol-Maasani likae-Maasani, nēji, 'Eitayo 'l-oikop'; mēji, 'Etaarishe.' Nēji ol-ōtaarishe naa ol-ōtaara 'l-meek.

683 Naa, ten ēar ol-murani ol-likae, pe eduñg en-giok, neishooyo lido ōtuduñgo ol-likae e-supen e-kerr. Naa, ten ēar ol-likae, negil ol-oito, a ol-le-'n-geju, a ol-le-'ng-aina, a ol-le-'l-lughunya, neishooyo en-dauwo.

682 Naa, ten ēari ol-ayōni metua, melaki anaa ol-murani, kake eishoori 'l-buñgaiko onom.

Masai until two years have elapsed, for they say that the dead man's head is still fresh [1].

When one Masai kills another, it is called committing murder, it is not called killing. Killing is only used when referring to savages.

If a warrior strikes another and tears the lobe of his ear, he has to pay a young ewe. If he breaks a bone, either in his leg, arm, or head, he has to pay a heifer.

If a boy is murdered, the amount which has to be paid is not as great as for a warrior, the price being fifty young bulls.

En-giopo.

684 [561] Metii ol-murani araki ol-ayōni oidim ataboitare en-gitok o-'l-poror le-menye. Ten eiyōlōuni, nedeki.

Ore ten edeki, neishooyo 'n-gīshu are, en-e-'n-aisho, naaropye 'l-paiyani pe medek. O ol-kiteñg ōyeñg il-paiyani ten ēok en-aisho.

836 837 [561] Kake meikōni nēja ten eboitare 'n-gituak araki 'n-doiye o-'l-poror lenye. 'Me torono inna.

Adultery.

No warrior or boy may commit adultery with a woman of his father's age. If he does so, and it becomes known, he is cursed.

Should he be cursed, he pays two oxen (one in lieu of honey-wine), and he prays the elders to remove the curse. The elders eat the ox when they drink their honey-wine.

But this is not the case if a man commits adultery or fornication with a woman or girl of his own age. This is not an offence [2].

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[1] This law is not always put into force. The murdered man's relations are often willing to make peace on payment of a heavy fine, say 100 head of cattle.

[595] [2] From this it will be seen that the Masai are polyandrous as well as polygamous. A man may marry as many wives as he can afford to purchase, and a woman may cohabit with any man belonging to her husband's age.

Ten eboitare ol-móruo en-gerai enye araki en-o-'l-poror lenye, torono. Ten eniñg ol-poror lenye, nĕari, negili eng-añg, nĕyeñgi 'n-gíshu náiyŏuni.

'M-bwat.

Nĕji en-dŏki naji em-bwata, naa 'l-ala aare eitauni li-abori.

Neitauni te-'ng-alem.

Eisho 'l-Maasae: nebwa 'n-gera enye kat'-are. Ten eíni en-gerai, pe ebaya 'l-apaitin isyet, etubulutua 'l-ala pôkin, nebwai. Netonii.

Nepwo 'l-ala pôkin, neiñgwari 'l-opa-ootubulutua. Ore p' eitŏki aabulu 'l-ala pôkin, nebaya en-gerai anaa en-oo-'l-arin tomon o aare, nebwai em-bwata e-kitoo, nemeitŏki aabulu.

Ore p' eidip aatŏbwa en-gerai, nesirieki eng-omom il-mur loo-'sirkon, nĕji: 'I'rŏbija.'

Ore opa p' eiteruaki aabwa 'l-tuñganak ĕji, pe ten emweiyu ol-tuñgani, p' eitere, neony il-ala, neimyeki eng-are inna-bwata natŏbwaki opa.

If an old man commits adultery with his daughter or with a girl of her age, it is considered a serious crime. The other old men if they hear of it beat him, pull down his kraal, and slaughter whichever of his cattle they want. 684 [561]

The extraction of teeth.

304
752

There is something called em-bwata, which means the extracting of the two middle incisors of the lower jaw.

A knife is used with which to perform the operation.

The Masai extract their children's two middle teeth twice. They extract them first of all when the child is about eight months old, and all its teeth have grown. Then they wait.

After the child has lost all its milk teeth and obtained the permanent set, i. e. when it is about twelve years old, the teeth are extracted a second time, and never grow again.

When a child has had its teeth extracted, donkey's dung is put on its face in order to cool it. [237]

The origin of this custom of extracting teeth was to enable people, in the event of a man falling ill or being on the point of death, when his teeth would pain him, to pour water through the orifice[1].

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[1] Hinde (*The Last of the Masai*, p. 42) writes: 'The origin of this custom is supposed to date back to a time when tetanus was a great scourge amongst the Masai, and they discovered that it was a comparatively simple matter to feed a man suffering from lockjaw if two of his front teeth were missing.' [113]

PLATE XXI

302
301
516

Masai woman shaving her husband.

482
291

Masai moving their belongings from one kraal to another.

[Facing p. 314]

304 Naa, ten eata opa 'l-tuñgának
752 pôkin in-jilalo oo-'l-ala le-keper mme ana'-'ata eiyôuni naleñg im-bwat. Ore taata etamooki em-bwata.

Tenedol il-Maasae ol-tuñgani
[626] lemebwa, nekwenikye aajo: 'Eñgárie 'sirkon en-daa.'

Had people formerly extracted the upper teeth, they would not have required the hole in the lower jaw. But now they have become accustomed to the latter.

When the Masai see a man who has not had the two middle incisors extracted, they laugh at him, and say: 'He eats his food like a donkey.'

Em-barnore.

302 Ebarn il-móruak oo' ñgorôyok oo 'n-gêra oo-'l-Maasae 'l-lughuny oo 'l-papit loo-'ng-onyek le-keper, neput il-papit loo-'ng-onyek li-abori ten eirugo pe erim eng-oñga.

Neput araki nebarn sii 'l-munyo oo 'n-gitikit oo 'n-goleshi; nepej kulikae 'l-papit loo-'l-oreshata, nepal kulikae.

Teni meparoo il-muran, nemebarn il-lughuny metabana
[574] nêuni, neitubula 'l-taighan.

Ore ten eiu e-ñgorôyôni en-gerai, nemebarn ninye o en-gerai enye metabana nebulu

Shaving.

Masai elders, women[1], and children shave their heads and eyebrows, and pull out their eyelashes if they enter their eyes.

They also pull out or shave the hairs of the beard, armpits, and pubes, and some singe the hairs of their shins.

If warriors are not in mourning[2], they may not shave their heads until they have held the feast called e-unoto[3], and they grow pigtails.

When a woman gives birth to a child, neither she nor the child are shaved until the latter has four

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[113]
[197]
[194] Sir H. Johnston, in commenting upon this, says (*The Uganda Protectorate*, p. 803): 'It may be this explanation has been invented recently to explain a very ancient custom inherited by the Masai from the Nilotic stock, which was their origin; *for* amongst these people the removal of the lower incisor teeth is a very common practice.' Hinde's explanation, however, appears to be very widely spread.

[1] This very uncommon practice for women to shave their heads is also
[191] followed by the Dinkas, Baris, and Latukas (Cummins, 'Sub-Tribes of the Bahr-el-Ghazal Dinkas,' *Journal of the Anthropological Institute*, June, 1904; and Baker, *The Albert Nyanza*, p. 90, &c.).

[2] *Vide* p. 306.

[3] *Vide* p. 299.

en-gerai 'l-ala oodñgwan, le-keper aare o li-abore aare.

Nëji kullo-papit ol-masi.

'Ng-amulak.

Enotari 'ng-amulak kat'-are too-'l-Maasae; en-o-'menata oo 'n-oo-'n-dŏkitin naadoli neiñgaayai. Nenotari sii 'ng-amulak too-'l-oibonok, ten eiyŏuni neishiu 'l-tuñganak.

Ten emen ol-Maasani likae-tuñgani, neisikaki 'ng-amulak eng-omom, nëjo: 'Ira ol-dia.'

Ore pe edol il-Maasae 'l-Ashumba opa, neisikaa, nëjo: 'Eñgu 'l-Orida[2] anaa 'l-akuunguni.' Nemeiyŏu nenyikaki ăiatye.

Ten edol ol-Maasani en-gerai kiti naitu ae-oloñg edol, nenotaki 'ng-amulak, nëjo: 'Tubula, tamoo 'ng-onyek o-'l-orera.'

Naa, ten edol en-gerai naitu ae-oloñg edol, nenotaki 'ng-amulak, nëjo: 'Torono enna-kerai'; kake ĕjo to-'l-tau lenye: 'Sidai enna-kerai'; amu ĕji, ten ĕjŏki ol-tuñgani en-gerai: 'Sidai enna-kerai,' nemweiyu.

teeth, two in the upper jaw and two in the lower. 302

The hair of the head is called the mane.

Spitting.

The Masai have two ways of spitting; one is used to show contempt, and the other astonishment. Besides this the medicine-men spit when they wish to heal people[1]. 201

If a Masai wishes to show his contempt for another man, he expectorates a small stream of saliva forcibly through the hole in his teeth into the man's face, and says at the same time: 'You are a dog.'

Formerly when the Masai saw Swahilis, they used to spit on the ground and say: 'These coast people stink like fowls.' They never went near them or touched them if they could help it. [177]

When a Masai sees a baby that he has never seen before, he spits on it slightly several times and says: 'Grow, become accustomed to the eyes of people.' 514 789 [856]

When he sees a child that he has never before beheld, he also spits on it slightly, and says: 'This child is bad.' To himself, however, he says: 'This child is good.' It is believed that if he praises a child it will fall ill. [753]

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[1] Amongst the Dinkas it is also customary for the medicine-men to spit on their patients (Kaufmann, *Schilderungen*, p. 128). [171]

[2] The name by which the Swahili were formerly known.

514 Ten eñgasaki 'n-gera kutiti
576 'l-tuñganak tasati naleñg,
201 nenotaki 'ng-amulak il-tasati, nĕjŏki: 'Mikitajapa eng-Ai.'

Naa, ten eñgasaki 'l-muran il-tuñganak kituak, nenotaki kulikae-kituak ing-amulak ing-aik.

821 Naa, ten edol ol-Maasani
514 en-dŏki neitu ae-oloñg edol,
789 anaa ol-akira ŏdŏyo, nenotaa 'ng-amulak, nĕjo: 'Ī'usho! imƀira 'l-mañgati!' nĕjo sii: 'Telekwaki.'

514 Ore sii ten erikino, neipot
789 il-meneñga araki eng-arna
[551] o-'l-tuñgani ŏtua, nenotaa
[563] 'ng-amulak. Ore sii ten eniñg il-omon torok injere etua ol-tuñgani ŏje, nenotaa 'ng-amulak, nĕjo: 'Ī'usho, eng-Ai, mikiatá 'n-giyaa.'

514 Ore p' eiter aapwŏnu
179 'l-Aisungun kunna-kwapi, pe edol il-Maasae, nenotaa 'ng-amulak, amu etĕjo: 'Eitu kidŏl il-tuñganak anaa kullo.' Nĕji sii: ''L-oibonok kituak kullo-tuñganak.' Ore pe epik ol-Aisungui ol-tuñgani ol-chani, nĕjŏki ol-tuñgani: 'Tonotakaki 'ng-amulak p' aishiu.' Nĕji eng-arna 'l-Ŏjuju amu eata 'l-papit kumok.

If small children salute very old men[1], the latter spit on them, and say: 'May God give you long life and grey hairs like mine[2].'

Then, when warriors greet old men[3], the latter frequently spit in their hands before allowing the young men to grasp them.

If a Masai sees something phenomenal, such as a shooting star, he spits several times and says: 'Be lost! go in the direction of the enemy!' after which he says: 'Stay away from me.'

Again, should he forget, and call somebody who is dead, or mention the name of a deceased person, he spits. Should he hear any bad news, such as the death of some person, he spits, and says: 'Be lost, O God, we have no ears.'

When the Europeans came to these countries and the Masai saw them for the first time, they used to spit, for they said: 'We have never seen people like these.' They also called them medicine-men, and if a European gave a Masai medicine, the latter asked him to spit on him to heal him. Europeans were formerly called 'L-Ojuju owing to their being hairy.

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[1] *Vide* p. 287.

[191]
[113]
[2] It is customary amongst the Bari people for old men (fathers or grandfathers) to take children's heads between their knees and spit slightly on them to bless them (Mitterrutzner, *Die Sprache der Bari*, p. xvi).

[3] *Vide* p. 284.

'N-daiki.	Food.
Nĕji en-daa oo-'l-Maasae paa kulle ĕok il-móruak, oo 'ñgorŏyok, oo 'l-ayok, oo 'n-doiye.	Amongst the Masai the principal food of the old men, the women, and the children is milk. 262
Naa 'l-muran ake oorĕo 'l-moñgi o-sero aapwo aayeñg: ore 'n-gulye-oloñgi nepwo 'ng-añgite aaok kulle, kake metoni 'l-apaitin aare eitu ĕyeñgisho.	The warriors alone drive bullocks into the forest, and slaughter them there: at other times they go to the married people's kraals and drink milk, but they never remain for two months together without slaughtering.
Pŏki pe etum il-móruak oo 'ñgorŏyok oo 'l-ayok áinosa 'n-giri, neinosa. Einos en-giteñg ten ĕă openy, araki etañgoro ol-asurai, araki einosa ol-ŏwaru.	Whenever the old men, the women, and the boys are able to do so, they likewise eat meat. They also eat an ox if it dies a natural death[1], or if it is bitten by a snake, or if a beast of prey has killed it.
Meiyĕu 'l-móruak loo-'l-Maasae nĕyeñg in-gishu enye pesho, meata eng-olat natadua: ore ol-tuñgani onyor in-giri nĕjo ol-Torŏbŏni.	The Masai elders, however, do not slaughter their cattle without good cause, and a man who is very fond of meat is called a Dorobo. [186]
Ten eisho e-ñgorŏyŏni, nĕyeñgi ol-kiteñg oishorieki e-ilata.	Whenever a woman gives birth to a child, a bullock is slaughtered, and she is given the fat. [846]
Ten emenayu e-ñgorŏyŏni, nemeishori 'n-daiki supati. Ten eiyŏu 'n-giri, neishori 'l-oik araki 'n-giri tasati: ten éishori kulle, nepiki eng-are.	A pregnant woman is not given good food. When she wants meat, she is given bones or lean scraps; and when she wants milk, water is mixed with it. [843]
Enyor sii 'l-Maasae o-sarge. Ĕgor in-gishu too-'n-gănda, neñgor too-'l-ñgoreta. Ore pe ĕo en-giteñg, neiwŏu too-'l-pakurto. Nŏok kulikae erok, netii 'l-oopik kulle.	The Masai are also very fond of blood. They tie a leather ligature round the neck of a beast and pierce a vein with an arrow, the shaft of which has been blocked. When the blood gushes forth, they catch it [415]

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[1] The Shiluk and other Nilotic tribes also eat cattle which have died a natural death (Gessi, *Seven Years in the Soudan*, p. 32, &c.). [171] [113]

262
[415]

Ore 'n-gulye-tŏkitin náinọsi.

276 Enyaal il-móruak oo 'ñgorŏyok ol-kumbau áitushulaki e-makat o ol-kumbau loo-'l-muran. Netii 'l-oook too-'n-gumeshi ol-kumbau oidoñgo, nĕji en-gisugi. Netii sii kulikae oook too-'l-mŏtlo.

Ĕok sii 'l-muran, kake mĕok pôkin. Menyaal ninje 'l-ayok araki 'n-doiye ol-kumbau, nemĕok; etoni ake.

437
276
[249] Metumil-Maasae ol-kumbau, amu meiyŏlo aatuturu; kake einyañgu too-'l-meek, áinosye eng-orno oo 'n-dare tasati.

Memiraki 'l-Maasae 'l-meek in-gīshu supati, 'n-gīshu olupin ake oo nemeata kulle, oo náiba 'l-asho, ninje ake emiraki 'l-meek, oo 'n-dare móruak oo 'n-dasati.

273 Nĕok sii 'l-móruak in-aishi, neinyañgu 'l-maruan o en-joi too-'l-meek.

262 'N-gera ake náinos en-aisho najon. P̣ôki en-dŏki nainos il-móruak te-'n-aisho najon il-changaro ake.

in gourds. Some drink it pure; others mix it with milk [1].

There are a few other things which the Masai eat.

Some old men and women chew tobacco mixed with salt and *Ocimum suave*, whilst others sniff ground tobacco up their nostrils: this latter is called snuff. Others again smoke pipes.

Those of the warriors who like it also take snuff. The boys and girls, however, neither take snuff nor chew tobacco [2].

The Masai do not grow tobacco themselves, for they do not know how to dig. They buy it from savages, exchanging it for butter and lean goats.

The Masai do not sell good cattle to the savages; they only give them barren cows, or those which have no milk, or which do not care for their calves. These and old or lean goats and sheep are the only animals they part with.

The old men drink honey-wine, and they purchase from the savages two kinds of beer, called Ol-marua and En-joi.

It is only the children who like wild honey: old men eat the comb full of grubs [3].

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[171] [1] This custom is also common among the Bari (Kaufmann, *Schilderungen*, p. 170).

[556]
[178] [2] In olden days it was the privilege of rich old men and their chief wives only to take tobacco, which was called ol-chani loo-'ng-onyek, the eye-medicine.

[825]
[222] [3] The Masai obtain their honey by following the *Cuculus indicator* bird.

Enyor sii 'n-gera 'l-ñganaiyok naleñg, einos sii 'l-tuñganak kituak, kake mme naleñg.

Nemeinos il-Maasae kulyetōkitin opa, eton eata 'n-gīshu, kake einosita taata 'n-daiki p̣ôkin oo-'l-meek, anaa 'l-paek, o ol-mishēli, oo 'l-mariko, oo 'n-gulye-daiki e-'n-gop, amu meata 'n-gīshu kumok anaa opa.

P̣ōki en-dōki nemeinos, e-matwa ake. Nemeinos il-mōtōnyi, oo 'singir[2], oo 'n-giri oo-'l-chañgit.

Il-chañgit.

Menya 'l-Maasae 'l-chañgit opa eton eata 'n-gīshu p̣ôkin; kake eiter kulikae áinos taata 'l-chañgit anaa 'l-Torōbo, amu etumutate 'n-gīshu.

Ten ĕar il-ayok il-tōmen, naa 'l-ala ake eitauni, nep̣wei aamir neinosyeki 'n-gīshu.

Naa, ten ĕari 'l-osōhwani, naa ol-chōni eitauni, p̣' eitaunye 'l-muran il-loñgoi, neitauni sii 'mōwarak, p̣' eitái 'n-gidoñgita náidoñgyeki 'mashon. Neitaa sii 'l-oibonok in-gidoñgita naap̣ika 'soito le-'n-aibon.

Children are very fond of various kinds of fruit, which are also eaten by the old people, but the latter do not care for them very much. 262

Formerly the Masai, when they had plenty of cattle, ate no other kind of food, but nowadays they [178] often have to eat savages' food, such as maize, rice, bananas, and cereals, for they no longer own the vast herds which they formerly possessed[1].

They, however, do not eat everything. They eat neither birds, nor fish, nor the flesh of wild animals.

Wild animals.

The Masai ate the flesh of no wild animals when in olden days they all had cattle; but some of those who have lost all their cattle are now beginning to eat venison, like the [178] Dorobo.

If Masai boys kill elephants, they only take the tusks, which they exchange for cattle.

When buffaloes are killed, the 237 hide and the horns are kept. From the former the warriors make their [914] shields, and from the latter mortars [915] are cut in which medicines are ground. The medicine-men also use the horns to put stones in for [787] their prophecies.

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[1] It was recently estimated that the Masai in the Naivasha Province own [233] 35,000 head of cattle and 250,000 goats and sheep. Those living in the Ukamba Province and in German East Africa are, however, much poorer, [184] most of their cattle having died of rinderpest some years ago.

[2] The northern Masai sometimes use o-singir (pl. i-singiri) for a fish. The southern invariably use o-singiri (pl. i-singir).

PLATE XXII

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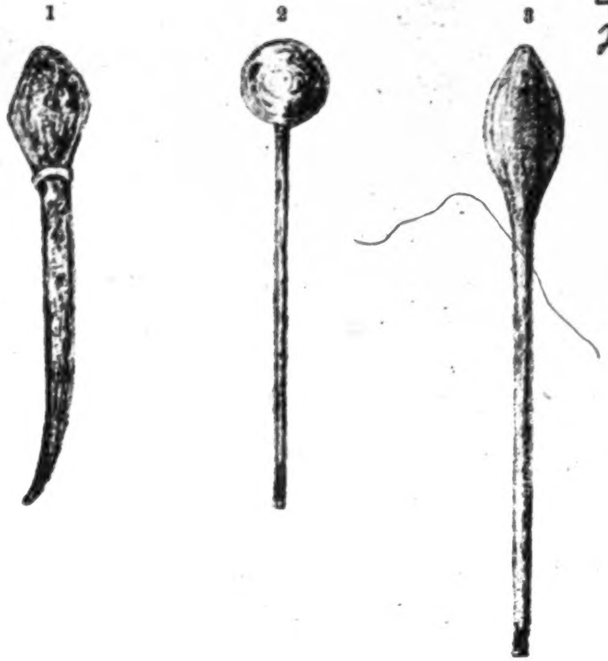
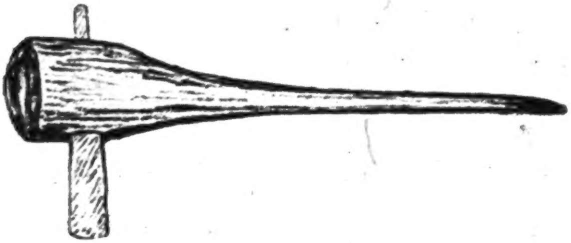


1: Club of rhinoceros horn belonging to the spokesmen (ol-aigwenani) [⅛].
2. Warrior's club [⅙]. 3. Boy's club [⅛].



Masai hatchet [⅓].

[Facing P. 320]

23 [283] Naa, ten čari ol-mēut, il-lenyok eitauni p̣e eripye 'n-doiye 'musetani oo 'l-turesh.	If a giraffe is killed, only the long hairs of the tail are preserved. The girls use these as thread to sew the beads on to their clothes.
Naa, ten čari o-sírua, naa 'n-gända eitauni, p̣' eänyeki 'n-gīshu.	Should an eland be killed, strips of the hide are taken and made into thongs for fastening the cattle with.
[292] Naa, ten čari e-sidai, naa 'l-ōpir eitauni p̣e ep̣ika 'l-muran ten ep̣wo en-jore. Nep̣ika sii 'l-ayok ten emurati.	When an ostrich is killed, the feathers are made into head-dresses, which are worn by the warriors when they go to war. Boys also wear ostrich feathers when they are circumcised.
[292] Naa, ten čari ol-ñgatuny, naa ol-chōni lenye eitauni p̣' eitaa 'l-muran en-dōki naji ol-ñgatuny, naata 'l-pap̣it adoru, nep̣ik il-lughuny ten ep̣wo en-jore.	Whenever a lion is killed, the hide is taken, and the warriors make a head-dress out of the mane. They wear this when they go to war.
[293] Naa, ten čari o-engat, neitauni ol-kidoñgoi, p̣' eitaa 'l-móruak ol-lenywa.	If a wildebeest is killed, the tail is kept, and the elders make their fans from it.
[534] Naa, ten čari ol-maalo, neitauni 'mōwarak, naaoshi te-'n-aidura p̣e meimin ol-orere.	Should a greater kudu be killed, the horns are preserved and blown when people move their kraals, so that nobody shall lose the way.
[411] Naa, ten čari sii e-muny, neitauni e-mōuo negwetunyeki 'l-kuman ooidoñgyeki 'l-oroi oo 'l-oiñgok. Neitái sii 'l-kuman loo-'l-aigwenak.	Lastly, if a rhinoceros is killed, its horn is taken and carved into clubs, which are used for beating the he-goats and bulls with. The counsellors' clubs are also made of rhinoceros horn.
Lello-shañgit eataye 'l-Maasae en-gias.	These are the wild animals of which the Masai make use.
224 Naa, ten enya ol-ōwaru 'n-gīshu araki 'n-dare, p̣e edol il-Maasae, nōar, amu ējo: 'Einos in-gíshu añg.' Ore 'l-ōwarak ooinos in-gíshu oo 'n-dare, ol-ñgatuny, o ol-keri, o ol-ñgojine, o en-derash.	A Masai will also kill a beast of prey if he sees it eating cattle or goats, for he says: 'It has eaten our cattle.' The beasts of prey which eat cattle and goats are lions, leopards, hyenas, and jackals.

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

En-giguran.

Itadua, en-giguran oo-'n-gera oo-'l-Maasae kutiti, naa 'soito eiturur araki 'n-dulele[1], neiguranye áitaa 'n-gīshu oo 'n-dare. Neitayu 'ng-ajijik oo-'n-gulughok áitaa 'ng-añgite, neitayu sii e-sere áitaa em-ḫere. Nenyor in-doiye kutiti 'l-ñgansiyok o-'l-darpoi, nējo 'n-gera.

Ore 'l-ayok bōtoro, nemira ti-atwa 'n-gīshu. Neiñgoru en-giteñg nabor, naitaa eng-aji. Neitashe ol-ayōni ōbo aboitare en-giteñg, nepwo 'l-kulikae áisuderi. Ore ten epwōnu 'l-kulikae, nemir lido ōboitare en-giteñg. Ore ol-ēmiri neibuñgi, nēji etaara 'l-mañgati áitanyanyukye; o ol-ōēuo akordu en-giteñg aisēye, netōpua illo. Nēji inna-kiguran Sambwen.

Eata sii 'l-móruak en-giguran enye e-'n-jata naata 'n-gumot kumok neitamanaa 'soito eoji 'n-doto. Nēji inna-kiguran en-geshei.

Eeiguran sii 'l-muran inna-kiguran, kake mme naleñg. Meata en-jata, eitobir 'n-gumot te-'n-gop aka.

O-sōtwa.

[illegible] eiyōu 'l-Maasae neitayu o-sōtwa oo 'l-[illegible], aa 'l-[illegible] ta 'l-[illegible] [illegible], [illegible] il-muran il-móruak

Games.

Small Masai children collect pebbles or berries, with which they play at cattle and sheep. They also build huts and kraals in the sand, and they make spears out of bulrushes. Little girls make dolls of the fruit of the sausage-tree[2]. 857 [824]

Big boys play about in the herds of cattle. They choose a quiet animal, and pretend it is a hut. One boy stands by the cow whilst the others go and hide. When the latter return, the one who is standing by the cow chases them away. If one of the boys who is driven off is caught, they say the enemy have killed him; anybody who manages to escape and touch the cow has won. This game is called Sambwen.

The old men likewise have their game. This is played on a board containing many compartments, in which they circulate pebbles called 'n-doto. This game is called en-geshei. 524 [887]

The warriors also play this game, but they do not care about it much. They have no boards, and make holes in the earth.

Peace.

If the Masai make peace with other people, whether enemies or other Masai with whom they have fought, the warriors seize the im- 728 628

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[1] *Solanum sp.*

[2] *Kigelia africana*, Bth.

728 628 kituak aare, o en-giteñg naata eng-ashe, o e-ñgorōyōni naata en-gerai kiti; neiko si nēja 'l-mañgati.

Nepwo aatumo te-'wēji nēbo, eibuñg il-tuñganak pôkin il-kujit te-'ng-aina e-tatēne, neitapaashi 'n-gīshu, ne'ya 'l-Maasae en-giteñg oo-'l-mañgati, ne'ya 'l-mañgati en-giteñg oo-'l-Maasae. Nenak en-gerai oo-'l-mañgati ol-kina le-'ñgorōyōni oo-'l-Maasae; nenak sii en-gerai oo-'l-Maasae ol-kina le-'ñgorōyōni oo-'l-mañgati.

Nerinyo 'ng-añgite enye, etaiyōlōito aajo eibuñga o-sōtwa kitok.

Anaa en-neikuna 'l-Lumbwa
oo 'l-Maasae to-'l-ari le-'ng-
[805] oloñg te-'wēji nēji El-lañgata
e-'Sangaruna.

728 628 608 Ore opa teni meiyōu 'l-Maasae neibuñg o-sōtwa kitok oo 'l-meek, neinosaki ol-momai.

Etotona ol-móruo loo-'l-Maasae aboitare ol-móruo loo-'l-meek, neitau pokiraare o-sarge te-'ng-aina e-kedyanye, nepik in-giri o-'l-kiteñg ōyeñgi te-inne, neinos.

Ore p' eidip, nepwo; kake eitu eibuñg il-Maasae elle-sōtwa.

portant elders, and take a cow which has a calf, and a woman who has a baby; and the enemy do the same.

They then meet together at a certain spot, everybody present holding grass in his right hand, and exchange the cattle, the Masai taking the enemy's cow and the enemy the Masais'. The enemy's child is suckled at the breast of the Masai woman, and the Masai baby at the breast of the woman belonging to the enemy.

After this they return to their kraals, knowing that a solemn peace has been entered into.

Thus was peace restored between the Lumbwa Masai and the Masai proper[1], in the year of the sun[2], at the place called the Ford of Sangaruna[3].

Formerly when the Masai did not wish to make a solemn peace with the savages, they entered into blood brotherhood with them.

A Masai elder would sit down with one of the elders of the savages; each of them would then cut his left arm, and after dipping in the blood some meat of a bullock which was killed on the spot, would eat it.

When they had finished, the Masai went away, but they did not keep the peace.

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[113] [1] Hobley (*Eastern Uganda*, p. 42) and Johnston (*The Uganda Protectorate*, p. 884) describe a similar ceremony after a war between the Masai and the Lumbwa or Kip-sikisi.

[2] The year of the great famine (1883).

[3] On the Ruvu or Pangani River.

Ol-le-Ṗatureshi.

Ten eiyōu ol-tuñgani araki en-gerai oo-'l-Maasae neitau ol-alashe araki eng-anashe, neisho ol-tureshi. Naa, ten eipoto 'n-garn, nējo Ṗatureshi.

The ceremony of the red bead. 608

When a Masai wishes to make a person his brother or sister, he gives that person a red bead, called ol-tureshi. After performing this ceremony, they call one another Patureshi, i.e. The giver and receiver of a bead, instead of by their proper names.

Il-tiloi.

Nēji en-dōki najo 'l-Maasae, 'L-tiloi.

Ten elo ol-tuñgani aiñguraa e-ñgorōyōni namwei, p' ēosh ol-ōshi-taritiki ōji Ol-tilo, amu ējo, 'Til-til-til,' te-'matwa e-kedyanye, neiyōlōu 'njere emwei naleñg. Naa, ten ēosh ol-le-tatēne, neiyōlōu 'njere memwei naleñg.

Ore, ten elo ol-tuñgani aiñguraa ol-lee ōmwei, nēosh ol-tilo kedyanye, neiyōlōu 'njere memwei naleñg. Ore, ten ēosh ol-le-tatēne, neiyōlōu 'njere ēä ōlo aiñguraa.

Ore, ten elo ol-tuñgani ol-arabal araki en-jore, neniñg ol-tilo ēorito te-'matwa e-tatēne, neiyōlōu ajo emir lekwa oolo aarare. Naa, ten ēosh ol-le-kedyanye, nerinyo, amu eiyōlo 'njere epwei aamir.

Ore ten elo ol-tuñgani 'ng-añgite, nēosh ol-tilo

Omens.

The Masai believe in what they 787
term Il-tiloi, or omens. 825

If a man goes to visit a woman who is ill, and the bird which is called Ol-tilo[1], on account of its note, cries on his left hand, he knows that the woman is very ill indeed. Should the bird utter its cry on his right hand, he knows that the woman is on a fair way to recovery.

If a person visits a man who is unwell, and hears the same bird crying on his left hand, he knows that the man is only indisposed; but on the other hand, if a bird cries out on the right side of the road, he knows [763]
that the man will die.

Again, if a man goes to fight or to raid and hears the Tilo bird crying on his right hand, he knows that he will be successful. Should the sound come from the left hand, he will return home again, as he knows he will be beaten.

If a man is going to pay a visit and hears a Tilo bird behind him, it

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[1] *Mesopicus spodocephalus*, Bp.

787 825 te-kurum, nĕjo: 'Sidai, amu aapwei áisho ol-origha latoníe te-'ng-añg nalo.'

Ore ten ĕorito 'l-kumok te-kurum, elo ol-tuñgani 'n-gwapi, nesiŏyo amu ĕjo eaha eng-al.

Ten elo ol-tuñgani e-wĕji, pe enañgare ol-tuñgani ōbo, naa ol-tilo torono, elo kake eiyōlo 'njere metum en-dōki nalo aiñgoru.

'L-oibonok.

787 Eata 'l-oibonok in-dōkitin oñgwan naadolye 'l-limot naapwōnu.

Nĕji en-naiteru na en-gidoñg, neiyōlōu 'njere elōtu en-dōki naje te-'n-gikenata oo-'soito.

Ore eng-ae, ten ĕyeñg engine, neiñgor i-monyit, neiyōlōu 'n-dōkitin naapwōnu, anaa engäa, araki kulye-tōkitin.

Ore eng-ae, ten ĕok in-aishi ore pe emerayu, neliki 'l-tuñganak in-dōkitin naaaku akenya.

Ore eng-ae, ten eirura p' eidetidet, neliki ol-orere 'njere: 'Atadua en-dōki naje te-'n-gidetidet.' Neiruk ol-orere, na ten emuta 'l-arin kumok, meidim ol-orure aatĕjo el-lejare,

is a good omen, and he may expect to be received hospitably.

Should a person be travelling and hear several of these birds behind him, he must hasten, as it is a sign of rain.

If a man is going anywhere and meets another man walking alone, it is a bad sign: he continues on his way, but he knows that his journey will be in vain.

The medicine-men.

Medicine-men have four methods of divining future events.

The first is by means of a buffalo or ox horn. A handful of stones[1] is thrown in, and they know what is going to happen by the number which fall out when the horn is shaken.

The second is by examining the entrails of a goat which they slaughter. From what they see there they are able to predict that certain things will come to pass, such as epidemics, &c.

The third method is when they drink honey-wine and get drunk. They are then able to prophesy what will take place.

The fourth method is by dreams. They tell people what they saw in their dreams, and it is believed to be a prophecy. Should the dream not come true after an interval of some years, people cannot say it is

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[1] *Vide* note on p. 328.

eanyu ake aajo eaku en-netĕjo ol-oiboni.

Ore ten ŏoah ol-oiboni engidoñg, pe etii 'l-tuñganak oopwŏnu te-'ng-oitoi, nĕjŏki 'l-tuñganak: 'Añgas apal, amu meishoru 'n-gejek oo-'l-tuñganak oopwŏnu aaosh.' Eiyŏlo sii ten epwŏnu 'l-tuñganak te-'n-nelakwa.

Naa, ten ebonu ol-oiboni en-dŏki, nemera meibalaki 'l-tuñganak; eranyu too-'n-gitanyanyukot, neiruk il-tuñganak.

Anaa ol-oiboni opa ŏji Menye-Ñgupe, neibonŏki 'l-muran le-Kilepo ooiyŏu nepwo en-jore, nerany, ĕjo:

'Purpuri 'l-oiñgok,
Kilepo ĕaraki.
Purpuri 'l-oiñgok,
Naataaraite en-duñgoti.'

Nepwo 'l-muran le-Kilepo en-jore, nĕar il-Akaen, netum e-matwa oo-'n-gishu, nelau 'l-kulikae.

Nĕjo: 'Etabaiya en-opanatĕjo ol-oiboni.'

Ore 'l-oibonok pôkin il-Aiser, le-'ng-aji oo-'n-Gidoñgi, naji en-o-'l-Oimooja araki en-e-'Sigiriaishi. Ore Ol-Oimooja o E-Sigiriaishi 'n-gera o-'l-le-Mweiya.

not correct: they must wait until 787
the medicine-man tells them that the event is about to happen.

If the medicine-man is going to prophesy by means of the buffalo or ox horn, and there are people on the road, he tells those present that he will wait, as their feet will spoil his prophecy. They always know when people are coming, even if they are afar off.

When a medicine-man makes medicine, he gets drunk before he prophesies. He sings in parables, [533]
and the people reply.

For instance, when the medicine- 787
man named The father of Ngupe 726
made medicine for the warriors of [533]
Kilepo before they went on a raiding expedition, he sang:

'The bulls that cannot move because they are so fat,
They will be beaten by Kilepo.
The bulls that cannot move because they are so fat,
Half of them have been captured.'

The warriors of Kilepo went on their projected raid against the people of Kahe[1], and captured half of their cattle.

They said: 'Thus prophesied the medicine-man.'

All medicine-men belong to the 791
Kidongi family of the Aiser clan, 614
and they are the descendants of [173]
Ol-Oimooja or of E-Sigiriaishi[2], the sons of Ol-le-Mweiya[3].

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[1] A small state near Kilima Njaro.

[2] The Somali.

[3] The son of sickness (?).

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

PLATE XXIII

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2

[Facing P. 326]

The principal Medicine-man of the Masai, Ol-Ōnana, the son of M-Batyany; (1) wearing the cap of an official of the East Africa Protectorate, and carrying the iron poker; and (2) wearing native dress.

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301
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791 Ore too-'l-oibonok p̣ôkin Ol-Ōnana ol-kitok lenye. Ninye egel il-Maasae p̣ôkin, nĕjo ol-aitoriani lenye.

791 173 Nĕji Ol-Ōnana en-gerai e-'M-Batyany, o 'M-Batyany en-gerai e-Sup̣eet, o Sup̣eet en-gerai e-Sitonik, o Sitonik en-gerai e-Kip̣ep̣ete, o-Kip̣ep̣ete en-gerai e-P̣arinyombe, o P̣arinyombe en-gerai e-Kidoñgoi, o Kidoñgoi en-gerai e-'Sigiriaishi.

791 773 614 Ore en-giterunoto oo-'l-oibonok nĕji enotōki Ol-le-Mweiya eton te-'n-gep̣er o-'l-doinyo loo-'l-Aiser ōtadōuo te-'ng-ai. Netum il-Aiser, nĕjo en-gerai amu oti naleñg, nerik añg, nenyoriki ol-oiboni, neiyamisho, neīu 'n-gera.

Ore etaa en-nĕä, nĕjōki 'n-gera enyena: 'Emindur te-'nne.' Ti-araki naa nĕja p̣e melam il-Aiser illo-doinyo.

791 787 Ore too-'l-oibonok p̣ôkin li-opa 'M-Batyany ol-kitok.

Nĕji opa eton eitu ep̣wōnu 'l-Aisungun kunna-kwap̣i, etiaka 'l-tuñganak: 'Ep̣wōnu akenya 'l-tuñganak ooibor kullo-osbon.'

Ore sii inna-kata eton eitu

Of all the medicine-men Lenana is the greatest. All Masai acknowledge him as their lord and pay tribute to him.

It is said that Lenana is the son of Mbatian, who was the son of Supeet, who was the son of Sitonik, who was the son of Kipepete, who was the son of Parinyombe, who was the son of Kidongoi, who was the son of E-Sigiriaishi, the son of Ol-le-Mweiya.

The story of the origin of the medicine-men is said to be as follows: Ol-le-Mweiya came down from heaven and was found by the Aiser clan sitting on the top of their mountain[1]. He was such a small person that he was first of all believed to be a child. He was taken by the Aiser clan to their kraal, where it was discovered that he was a medicine-man. He married and had issue.

When he was dying he said to his children: 'Do not move from this spot.' On account of this the Aiser clan do not go far from their mountain.

Now, of all the medicine-men who lived in olden days Mbatian was the greatest.

It is said that formerly, before Europeans ever came to these countries, he prophesied that white people would arrive.

Again, before he died he told

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[1] Commonly known to Europeans as Ngong or Donyo Lamuyu. The Masai have three names for this mountain—Eng-oñgu e-'m-bagasi (the eye *or* source of the Athi River), Ol-doinyo loo-'l-Aiser, and Ol-doinyo lo-'l-le-Mweiya.

ĕä, nĕjōki 'l-tuñganak: 'En-dura, amu emuta 'n-gīshu. Ore en-dōki ninderitere aadol naa 'l-ojoñga ooän in-gäk anaa 'l-ōtorok. Neiter sii 'l-chañgit aaä, neitōki taa 'n-gīshu.'

Nesipayu nenna p̧okirare: nepwōnu 'l-Aisungun, nĕä 'n-gīshu.

Ore ĕä 'n-gīshu, nĕä sii ninye 'M-Batyany.

Ore etaa en-nĕä, neip̧ot il-p̧aiyani le-Matap̧ato, a ol-osho ōtamanya, nĕjōki: 'Emindur to-'l-osho linyi, amu alo aä; nairiwaki 'ndae 'n-gīshu te-'ng-aï. Naa, tini induruduru, niää te-'mweiyan o-'l-minjaloi, nemuta 'n-gīshu p̧ôkin, niararere 'l-mañgati oogol, nĕari 'ndae. Ore en-gerai ai naisho 'n-dōkitin o-'l-oïboni, ninye ol-oïboni linyi. Endaas imbaa naajōki 'ndae.'

Nĕjōki 'l-p̧aiyani p̧ôkin: 'Aiya,' nep̧wo.

Ore p̧' eidip̧ aashom, neip̧ot 'M-Batyany en-gerai enye kitok ōji Sendĕu, nĕjōki: 'Tayōku amu aiyōu náisho 'n-dōkitin o-'l-oïboni.'

Nĕjo Sendĕu: 'Aiya,' nelo airura.

Ore ĕjōkīno kunna, neniñg Ol-Ōnana oisudori ti-atwa ol-ale loo-'l-asho, neinyōtōto tadĕkenya, nelo eng-aji e-menye, nĕjo: 'Papa, aĉuo.'

the people to move their grazing 791 grounds, 'for,' he said, 'all the cattle 787 will die. You will first of all see flies which make hives like bees, then the wild beasts will die, and afterwards the cattle.'

Both of these prophesies have come true: the Europeans have arrived, and the cattle died.

Mbatian himself died while the 791 cattle plague was raging (circa 1890). 173

When on the point of death, he called the elders of Matapato, the sub-district in which he lived, and said to them: 'Do not move from your country for I am about to die, and I will send you cattle from heaven. If you move, you will die of small-pox, your cattle will all perish, you will have to fight with a powerful enemy, and you will be beaten. I wish my successor to be the son to whom I give the medicine-man's insignia. Obey him.'

The elders said: 'Very well,' and left.

When they had gone, Mbatian 791 called his eldest son Sendeyo[1], and 173 said to him: 'Come to-morrow 662 morning for I wish to give you the medicine-man's insignia.'

Sendeyo replied: 'Very well,' and went to lie down.

While this was taking place, Lenana, who had hidden himself in the calf-shed, overheard the conversation. He arose early in the morning and went to his father's hut. On his arrival he said: 'Father I have come.'

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[1] Lenana is sometimes said to be the eldest son of Mbatian.

791 173 662 Ore'M-Batyany na ol-móruo kitok eata eng-oñgn nabo ake, nemedol en-gerai enye, neisho 'n-dŏkitin o-'l-oiboni, aa ol-kuma le-'seghengei, o en-gidoñg, o ol-tulet, o embene, o 'n-doto e-'n-aibon,[1] nĕjo: 'Iye oitore 'l-alashera linŏno o ol-orere pôkin.'

Ne'ya Ol-Ŏnana 'n-dŏkitin o-'l-oiboni, nelo.

173 578 791 Ore p̣' eidip ashŏmo, nejiñg Sendēu eng-aji e-menye, nĕjŏkīni: 'Ol-alashe lino o'yawa 'n-dŏkitin o-'l-oiboni.' Negoro naleñg Sendēu, nĕjo: 'Maitore ol-alashe lai, aarare oo metua.'

Ŏnaa nĕă 'M-Batyany, nenukari to-'l-Doinyo Orok.

Ore p̣' eidip atua, nĕjo kulikae-tuñganak: 'Ol-Ŏnana ol-oiboni lañg, amu etiaka 'yook 'M-Batyany, "Aisho 'n-dŏkitin o-'l-oiboni en-gerai ai nara ol-oiboni linyi."' Netoni te-idye aaboitare Ol-Ŏnana.

Kake ĕjo kulikae: 'Mme ol-oiboni lañg elle, amu etele- [628] jishe.' Nep̣wo ninje aasuj Sendēu.

Now Mbatian was very aged and he had only one eye. He therefore did not see which of his sons was before him and gave to Lenana the insignia of the medicine-man (the iron club and the medicine horn, the gourd, the stones[1], and the bag), at the same time saying: 'Thou shalt be great amongst thy brothers and amongst all the people.'

Lenana took the medicine-man's insignia and went away.

Sendeyo then went to his father, but was told that his brother had already been there and been given the medicine-man's insignia. When he heard this, he was very angry and said: 'I will not be subject to my brother; I will fight with him till I kill him.'

Mbatian died and was buried near Donyo Erok.

When he was dead, some of the people proclaimed Lenana principal medicine-man, 'for,' they said, 'Mbatian told us that he would give the insignia of his office to whichever of his sons he wished should succeed him.' They therefore remained with Lenana.

But others said: 'We will not acknowledge this man for he is a cheat,' and they threw in their lot with Sendeyo[2].

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[1] It is possible that these stones, which according to tradition were brought many years ago from the north, may prove to be of some interest. It is asserted that no European has ever been allowed to behold them.

[175] [2] This is the story as told by the Masai. The official version is that Lenana was chosen by the elders of most of the clans and districts on his father's death, but that Sendeyo refused to acknowledge him, and was

Ore kuldo ooshõmo aaboitare Sendēu, nemweiyu, nēā 'l-kumok, nemuta 'n-gīshu enye, nēar sii 'l-Dachi. Ore kuldo ootōtonío aaboitare Ol-Ōnana, neitu emweiyu, netum in-gīshu, anaa en-netējo 'M-Batyany.

Nēara Ol-Ōnana o Sendēu 'l-arin kumok, nēari Sendēu, nelõtu te-'lle-ari le-ñgole asai ol-alashe, neishori eton aaboita, neitayu o-sõtwa.

Ore ten etaa en-nēā Ol-Ōnana, negelu en-gerai enye naiyõlõu en-aibon.

Ore en-dõki kitok to-'l-oiboni naa ol-kuma le-'seghengei. Ore ten eiriwaa ol-oiboni ol-kilikwai pe ejõki 'l-tuñganak tõki, neiriwaa ol-kuma lenye pe eniñg il-tuñganak o-rorei lenye.

Naa, ten ēosh ol-oiboni ol-tuñgani to-'l-kuma le-'seg-

Now disease broke out amongst Sendeyo's people, many of whom died, their cattle all perished, and they were defeated by the Germans; whilst those people who remained with Lenana did not fall ill, and they obtained cattle, as Mbatian had predicted. 173 578 791 628

The two rivals waged war for many years, and eventually Sendeyo was beaten. He came in 1902 to beg his brother to allow him to live with him, and peace was concluded between the two parties.

Before Lenana dies he will select whichever of his sons is acquainted with the work of the medicine-men to succeed him. 791

The principal badge of the medicine-man's office is the iron club[1]. If the medicine-man sends a messenger to tell his people anything, he also sends his club so that it may be known that the message comes from him. 791 293

Should a medicine-man strike anybody with the iron club, that [753]

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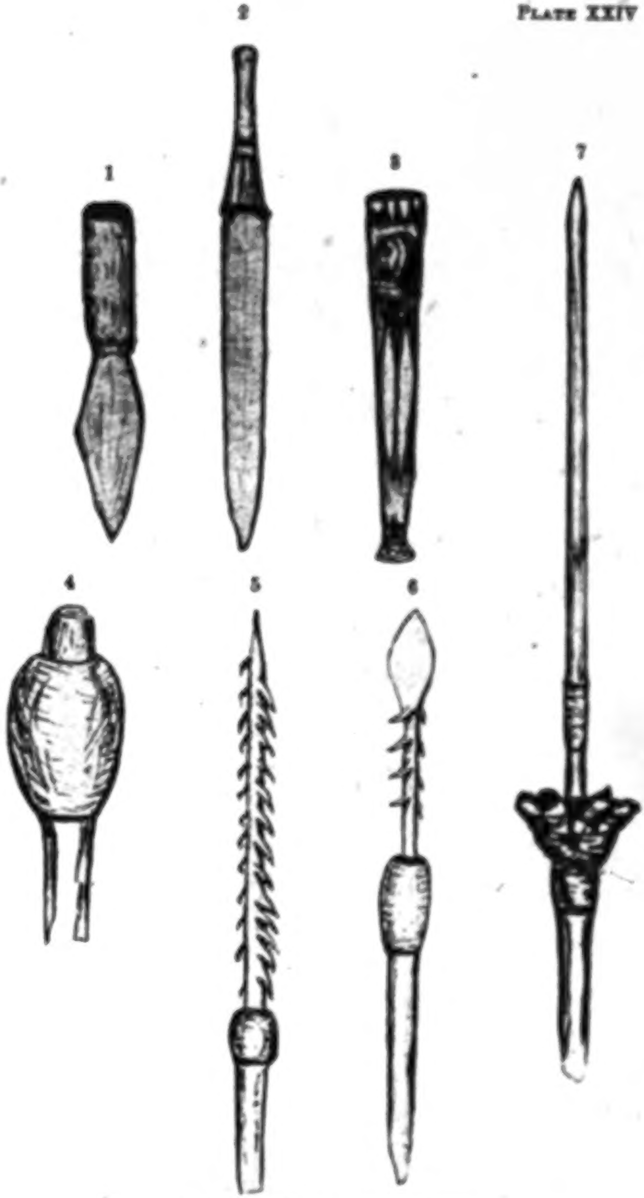
supported by the 'L-oitai (i. e. the Masai of the 'L-oita sub-district, near Kilima Njaro), with whom he lived for many years. The warriors of the two parties frequently met in deadly strife, and raided each other's cattle. In 1902 Sendeyo gave up the hopeless conflict, and agreed to acknowledge his brother as chief. He now lives not far from Naivasha. Lenana himself says that he and his three brothers Sendeyo, Neliang, and Tolito were examined by their father a short time before the latter's death, and as he possessed a better knowledge of the work of the medicine-men than his brothers, he was given the iron club, &c., and chosen by the elders as Mbatian's successor. [578] [175] [791] [173]

[1] On one occasion the iron club was lost. A messenger was sent by Lenana to the Government authorities at Nairobi, and when crossing the Uganda Railway he was overtaken by a train. He jumped on one side and saved his life, but dropped the club, which was never found again. Its place was taken for some years by a small iron poker, but another club has now been made.

PLATE XXIV



1-3. Masai knives and sheath [½].
4-7. Arrow heads [½]; 4 used for cupping purposes; 7 used by boys.

[Facing P. 330]

791 293 [753] hengei, nemweiyu, ndā. Nĕji ĕosh 'M-Batyany il-tuñganak kumok to-'l-kuma lenye, neiteri ndā, neisho 'M-Batyany ol-chani, neishiu; kake mĕosh Ol-Ōnana 'l-tuñganak amu ol-tuñgani oirōbi.

person sickens and dies. It is said that Mbatian often struck people with his club, and waited until they were about to die, when he gave them medicine and cured them. Lenana, however, is a gentle man and does not kill people in this manner.

Il-kunōno.

463 326 Meiyōlo 'l-Masae pōkin áidoñgu 'remeta oo 'l-alema, kake en-gias oo-'l-kunōno, naa ninje ooidoñgu 'n-areta, neinyañgu 'l-kulikae pōkin.

325 Ore 'n-dōkitin náidoñgishore 'l-kunōno to-'l-kōkwet naa o-soit, o ol-kirisiet, o ol-garamet, o en-gunei. Ore 'n-dōkitin náidoñgi naa 'l-tidii, oo 'n-dareta, oo 'n-dōluo, oo 'n-alulañgani, oo 'n-areta, oo 'n-gulye-tōkitin.

[439] Ore 'segbenge naasta too-'l-Ashumba einyañgani, araki eidoñg o-sinyai lo-'l-keju le-Matapato.

326 564 Metii en-gishōmi nemeata 'l-kunōno, kake nabo-kishōmi naata 'l-kunōno kumok, nĕji inna-kishōmi 'l-Kipuyōni.

Meiyam il-kulikae-Masae 'n-doiye oo-'l-kunōno, amu ĕja

The smiths[1].

All Masai do not know how to make spears and swords; this is the work of the smiths. It is they who make the weapons, and the others purchase from them.

The smiths use in the forge a stone, a hammer, pincers, and bellows, and they make needles, bracelets, axes, anklets, weapons, and other things.

The iron which they work with they purchase from the Swahili, or they smelt the ore which they find in the bed of the Matapato river.

Every clan has its smiths; but there is one clan, the Kipuyoni, to which most men of this class belong.

The other Masai do not marry the daughters of the smiths, for it

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564 171 [1] The Kunono and Dorobo seem to hold much the same position among the Masai as the Tumalods (smiths) and Ramis (hunters) among the Somali. No free Somali enters a smithy, or shakes hands with a smith; none takes a wife from this stock, or gives his daughter to a member of it. The Tumalods are spread over the whole of Somaliland as the Kunono over Masailand, and no instance is known of them giving up their trade. [illegible] more debased and poorer are the Ramis, who, like the Dorobo, live by hunting game. Cp. Ratzel, *The History of Mankind*, vol. ii, p. [illegible].

torono. Il-kunono ooiyama oopeny.

Ten eibuñ ol-Masaani endóki naibuñga duo ol-kunoni, anaa em-pere, anaa ol-alem, nepik e-ilata eng-aina, amu ějo torono ten eibuñ te-'ng-aina ake.

Mesta eil 'l-kunono 'n-gishu kumok anaa 'l-kulikaa-Maasae; meinosere 'n-gishu. Tin idol ol-kunoni ěata 'n-gishu artam, naa kumok naleñ.

Eata 'l-kunono o-rorei lenye ol-loo-'l-Maasae, kake eitawal; lemeniñ il-Maasae. Mme pŏkin oosta, e-metwa ake naata.

'Mŏtio oo 'l-pukurto.

Eidim i-ñgortyok oo-'l-Maasae kulye áitobira 'mŏtio; nemeidim kulye, neinyañga ake too-'l-meek.

Einyañgu eil 'l-pukurto, araki etum too-'miñgan.

Eidim aainyir en-gine áinenye e-mŏti nabo.

Ore ten eitobir il-Maasae 'mŏtio, neitobir in-gitonk oo 'n-gutiti, nepik pŏkin in-gumeshi y' eibuñgye ten edŏta.

Ten epwo 'l-muran aayeñg-iako, nepik en-gine pe etum áibuñga.

is not considered correct. The smiths marry amongst themselves. 324 564

If a Masai takes in his hand a spear or sword or other thing which a smith has held, he first of all oils his hand for it is considered improper for him to take it in his bare hand. [576]

The smiths are not rich in cattle like other Masai. They have no luck with cattle. If you find one possessing forty head, it is a very large number. [233]

The smiths have their own language, which, although a corruption of Masai, is not understood by the ordinary Masai. Not all of them can speak this language: it is only a certain number of them who know it. [198]

Earthenware pots and gourds.

Some Masai women are able to make earthenware pots; others who are unable to make them buy them from savages. 323 [439]

Gourds are also bought, or they are collected in the deserted kraals. [415]

One pot can be purchased for a goat. [435]

When the Masai make pots they make them in two sizes, big and small; these pots are also provided with handles[1] by which they can be picked up.

When warriors go to the woods to slaughter cattle, they carry their cooking-pots by a strip of hide fastened to the handles[2]. [482] [231]

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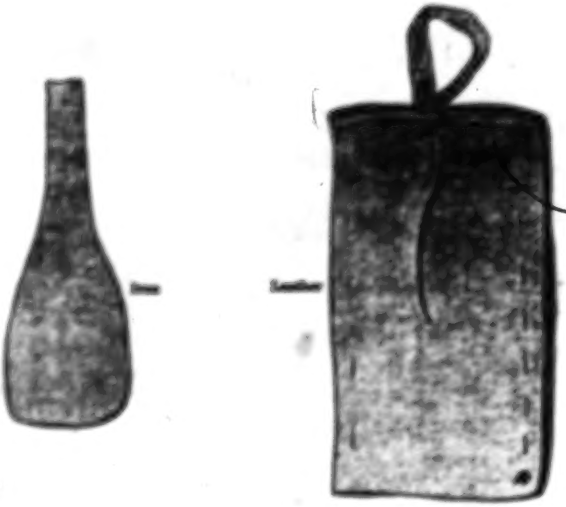
[1] Lit. nostrils.

[2] For illustrations see Hinde, *The Last of the Masai*, p. 89.

1: Hollis G-5 (ca. 1894-1904) 1905

FL12 Masai FL12

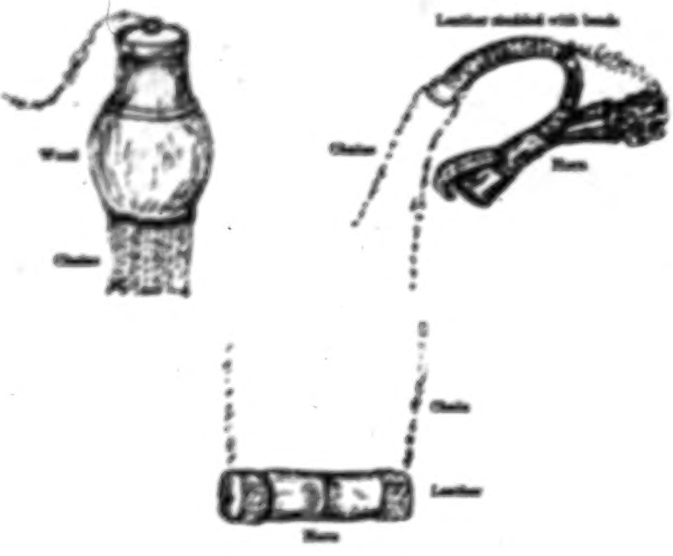
PLATE XXV


Iron
Leather

412
415
102

Razor and case [½].

415
531
237
276


Leather studded with beads
Wood
Chain
Chain
Horn
Chain
Leather
Horn

Masai snuff-boxes [½].

[Facing P. 332]

276 [237] [322] [887]

Il-mōtīo.	Pipes.
Eitau 'l-móruak loo-'l-Maasae 'l-mōtīo too-'l-oik loo-'n-gineji, araki too-'mōwarak oo-'munyi, araki too-'l-oiri-enito; kake mēok naleñg ol-kumbau too-'l-mōtīo, ēok too-'n-gumeshin, araki enyaal.	Old men amongst the Masai make pipes of goats' bones, rhinoceros horns, or pieces of wood. They do not, however, smoke much; they prefer to take snuff or chew tobacco.

805 821

'N-gataītin e-'ng-oloñg.	The divisions of the day[1].
Eata 'l-Maasae 'n-gataītin enye e-'ng-oloñg o e-'n-gewárie.	The Masai have various names for the divisions of day and night.
Etii en-dama, netii sii en-deipa.	There is day (as compared to night) and evening.
Ore en-deipa naa en-gata napwōnunye 'n-gīshu añg, etaa en-nedōyo eng-oloñg.	The evening is the time when the cattle return to the kraals just before the sun sets (6 p.m.).
Netii tara, naa inna-kata eton eitu eirura ol-orere.	There is also the time called Nightfall, or the hour for gossip (8 p.m.); this is the hour before people go to bed.
Netii kewárie, a ninye em-bolos e-'n-gewárie, netii en-niosōhwani, na inna-kata etaa en-nēkenyu, a ninye ējo 'l-Ashumba: ''Saa tomon.'	Then there is the night, midnight, and the time when the buffaloes go to drink—this latter is the hour before the sun *rises*, which the Swahili call *Saa kumi* (4 a.m.).
Netii en-doruna, araki pe esir, en-oshi-kata pe enyokyenu en-gilepunoto e-'ng-oloñg.	There is also the time called The blood-red period *or* When the sun decorates the sky: this is the hour when the first rays of the sun redden the heavens (6 a.m.).
Netii en-dadēkeny, naa inna-kata eilepua eng-oloñg.	Then there is the morning; this is after the sun has risen.
Etii sii 'n-gataītin naaji eipira eng-oloñg, o etushughōte 'l-oipi, o e-mutii.	There are also the hours called The sun stands *or* is opposite to one (mid-day), The shadows lower themselves (1–2 p.m.), and Afternoon.

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[191] [1] The Dinka divide their day in much the same manner as the Masai (Kaufmann, *Schilderungen*, p. 131).

805
821

'N-gataītin oo 'l-ap̣aītin.	Seasons and months.
Etii 'n-gataītin oñgwan oo 'l-ap̣aītin tomon o sare.	There are four seasons and twelve months[1].
'L-ap̣aītin lo-'l-oirujuruj:	The months of showers:
1. Kara-ōbo. Ninye ol-le-'n-gidip̣ata e-'ng-aī oo-'n-Gokwa, o ol-oiter ol-ari.	1. June. This is the month after the rain of the Pleiades, and the first month of the year.
2. Kip̣ern. Eip̣erno 'ñgorō-yok aajo meata 'n-gīshu kulle.	2. July. The women wrangle and squabble because the cows give but little milk.
3. L'-iarat. Etōīto 'n-gujit, etaa 'iarat ake ooata 'n-gujit naanyori.	3. August. The grass having become dry, food for the cattle is only found in the valleys.
'L-ap̣aītin lo-'l-amēyu:	The months of hunger:
1. P̣ushuke. Ninye eitap̣ukye 'l-käk, áibuñgu 'n-dap̣uka.	1. September. The trees flower in this month.
2. 'N-duñgus. Ninye oñgusurari aishunye p̣e esha eng-aī o-'l-tumurel.	2. October. This is the last month of hunger. When it is finished the lesser rains may be expected.
3. Ol-oiborare. Eibor ingatambo.	3. November. The clouds become white.
'L-ap̣aītin lo-'l-tumurel:	The months of the lesser rains:
1. Ol-gisan. Ninye ol-le-'m-ḅolos lo-'l-tumurel, nemeshaiki 'wējitin p̣ôkin eitau 'l-orighaishi anaa 'l-kesen.	1. December. This is the month when the lesser rains fall in showers and the ground looks like stools or cloths for carrying children in.
2. Ol-ōdalu. Ninye edalunye eng-oloñg, eidip̣a ataaha eng-aī o-'l-tumurel.	2. January. The sun comes out again, and the lesser rains stop.
3. Loo-'n-gushu. Ninye ol-le-'n-gidip̣ata e-'ng-aī o-'l-tumurel, nesuji 'n-gīshu 'n-daritik naaji 'n-gushu.	3. February. This is the last month of the lesser rains, when flocks of small birds (Buphaga?) follow the cattle.

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[1] The Dinka have two seasons and twelve months (Kaufmann, *Schilderungen*, p. 131).

[171]

805 821 'L-apaitin le-'l-leñgon:	The months of plenty:
1. Kuj-orok. Ninye eshaiye eng-ai oo-'n-Gokwa, neroku keper too-'ng-atambo, neata e-rukenya, nĕji kuju.	1. March. This is the month when the rains of the Pleiades commence. The clouds become black, and heavy mists hang about.
2. Öāni-oiñgok. Ninye epuabunye 'l-oiñgok, nāāni tiañg meimin.	2. April. The bulls have to be tied up in the kraals to prevent their being lost.
3. Loo-'n-Gokwa. Ninye edŏyórie 'n-Gokwa.	3. May. The Pleiades set in this month.
Ore ten eidipayu ol-apa loo-'n-Gokwa, pe esha eng-ai naleñg, nĕjo 'l-Maasae: 'Etorikīne 'yook, elle-apa Loo-'n-Gokwa.' Naa, ten ĕosh eng-oloñg, p' eidipayu ol-apa ŏji ol-oiborare, nĕjo sii: 'Etorikīne 'yook, elle-apa Ol-oiborare.'	Should the rains still continue at the beginning of June, the Masai say: 'We have forgotten, this is May;' and should the hot season not be over at the commencement of December, they say: 'We have forgotten, this is November[1].'
827 'N-alimen, o en-giŏget o en-dasing, oo 'mweiyani.	Yawning, hiccoughs, sneezing, and illnesses.
Ten enya 'l-tuñganak oo-'l-Maasae 'n-alimen, nĕji eata 'n-jo. Naa, ten enya en-gerai kiti, neibuñg ñgotonye too-'l-kimŏjik en-gutuk enye, amu ĕure mebaari aaku kitok anaa 'l-meek. [856]	When the Masai yawn, they are said to be sleepy. If a small child yawns, his mother grasps his mouth between her fingers to prevent it from stretching and becoming big like the savages' mouths.
Ore ten eata 'l-tuñganak en-giŏget, nĕji einos in-giri.	If a person has hiccoughs, it is believed that he will eat some meat.
Ten ĕasing ol-tuñgani, nĕjo epeny: 'Ol-tuñgani láipoto.' Nĕjo kulikae-tuñganak ootii: 'Mikitagolo (eng-Aī) el-lughunya,' araki: 'I'risha.'	When a person sneezes, he says to himself: 'Somebody is calling me.' If other people are present, they say to him: 'May God make your head hard,' or: 'Have good health.'
753 Ten emweiyu 'l-tuñganak	When a Masai falls ill, it is said

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[1] The thirteen lunar months of the solar year are doubtless thus accounted for.

loo-'l-Maasae, nēji e-mweiyan e-'ng-Ai. Eiyōlo kulikae-tuñganak áishoo 'l-käk, p̣' eishiu.

Il-käk.

Etii 'l-käk kumok ooitaunye 'l-Maasae 'n-dōkitin.

Il-käk oooki p̣' ēar il-tuñganak áitau 'n-dōkitin torok too-'ng-oshua:

1. Ol-chani onyokye. Ninye ēoki 'ng-abōbok áitushulaḳi eng-orno, nēar ịl-tuñganak aitau 'n-dōkitin torok too-'ng-oshua. Naa nēja etiu 'l-ñganaiyok lenyena ooji 'L-oodua, kake enyaali araki eidoñgi, nep̣iki kulle náirōua araki o-sarge.

2. Ol-mergoit. Ninye ēoki 'ng-abōbok áitushulaki kulle naaoto.

3. Ol-mukutan ēoki 'ng-abōbok áitushulaki kulle, araki o-sarge, araki 'mōtori, p̣' eitau 'l-kuru ootii 'ng-oshua. Ol-chani sup̣at sii to-'supetai.

4. Ol-okuroi ēoki, neata nabo-kias o ol-mukutan, kake egweti ninye, nep̣iki kulle náirōua araki eng-are.

5. O-rupande ēoki 'ng-abōbok áitushulaki kulle náirōua, neyeri.

6. Ol-ōkorosio. Einos ingera ol-ōkorosio ten eya 'ng-oshua, amu meata en-netiu.

to be God's sickness. Some people know of medicines, which they give to sick people to cure them. 753

Trees and medicines.

There are many trees (medicines) 757
of which the Masai make use. 824

The following medicines are used as purgatives:

1. *Embelia kilimandscharica*, Gilg. A concoction made from the bark of this so-called red tree mixed with butter. Also the berries of this tree, called The bitter things, which are chewed, or crushed and mixed with hot milk or blood.

2. The bark of *Croton Elliottianus*, Engl. and Pax, mixed with curdled milk.

3. *Albizzia anthelminthica*, A. Brongn. The bark is mixed with milk or blood or soup as a remedy for worms. This medicine is also good for nervous complaints.

4. *Euphorbia polyacantha*, Boiss. This plant, which has the same medicinal qualities as *Albizzia anthelminthica*, is cut up into small pieces and drunk in hot milk or water.

5. *Commiphora sp.* The bark of this tree is boiled in milk and drunk hot.

6. *Euphorbia sp.* Children eat this if they are unwell, for it does them no harm.

757
824

Il-käk oooki ten eata 'l-tuñganak ol-oirōbi:	The following medicines are used as fever medicines:
1. O-sokonoi ōoki 'ng-abōbok áidoñg, nepiki kulle araki o-sarge o eng-are to-'l-tuñgani ōata ol-oirōbi. Edua naleñg; tini inyaal, nijo piripiri[1].	1. *Cassia* (?). The crushed bark mixed with milk or blood and water is drunk by a fever-stricken person. It is very hot, and when chewed tastes like pepper.
2. Ēoki 'n-dana oo-'N-dulele[2] naashulare kulle náirōua.	2. The roots and fruit of *Solanum campylacanthum*, Hochst., are mixed with hot milk and drunk.
3. Ol-lerai. Ēoshuni 'ng-abōbok, neyeri, negurumareki 'l-tuñganak oosta ol-oirōbi, neishiu.	3. *Acacia albida*, Delile. The bark is stripped off and boiled. The patient drinks this and vomits, after which he recovers.
4. Ēoki o-sarge oo kulle náirōua.	4. Blood and hot milk are drunk.
5. Ol-oisuki. Ninye en-yaalaki 'l-Maasae 'n-gera kutiti pe metir ol-oirōbi, amu ējo: 'Ēure ol-oirōbi illo-shani,' kake 'ng-abōbok.	5. *Zanthoxylum sp.* Babies are given a piece of the bark to chew as a preventive against fever, for the Masai say: 'The fever is afraid of this tree.'
Il-käk oogurumareki:	The medicines used to cause vomiting:
1. E-sinōni eitushulakīni eng-are, neyeri.	1. *Lippia sp.* soaked in boiling water.
2. Ēyeñgi en-gine, neitauni eng-onyori, nebuluni 'moyok, neishori ol-tuñgani metooko agurumare.	2. A goat is slaughtered and the undigested food from the intestines is taken by the patient.
3. Ol-tuñgwi. Nepiki 'n-dana eng-are nairōua, naishori ol-tamweiyai.	3. *Harrisonia abyssinica*, Oliver. The roots are put into hot water which is given to the patient.
4. 'N-gipa e-'n-giteñg.	4. Serum of a cow[3].
5. Ol-bughoi. Eishori 'l-tamweiya 'm-benek metanyaala.	5. *Terminalia sp.* Sick people are given the leaves to chew.
Ol-chani lo-'supetai:	The medicine for nerve complaints:
O-sagararami ōoki, áitu-	*Bauhinia reticulata*, DC. The

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[1] Swahili, pilipili.

[2] There are various kinds of *Solanum*, all of which are called 'N-dulele.

[3] *Vide* p. 343.

shulaki kulle náirōua, 'ng-abōbok araki 'n-dana. Enyor naleñg il-móruak illo-shani.

Il-käk lo-'l-dasina:

1. Ol-kinyei. Eyeri 'n-dana, nepiki kulle náirōua, nēoki.

2. O-sūjo. Eyeri 'n-dana áitushulaki en-aisho.

3. O-remit. Ēok il-tuñganak 'n-dana áitushulaki 'mōtori.

Il-käk oook il-muran too-'l-puli:

1. Ol-kiloriti[1]. Ten ēyeñgisho 'l-muran loo-'l-Maasae, nēok 'ng-abōbok oo 'n-dana e-'lle-shani áitaa eng-are, neitau en-dōki naji ol-ōuni, nepiki sii 'mōtori. Ēok sii 'l-muran ooata 'l-baa áitaa eng-are, amu ten ēok ol-tuñgani nemesiōki en-gure aibuñg.

2. Ol-timigōmi. Ninye enyor il-muran áidoñg ing-abōbok, nepiki eng-are, nedoru, netiu anaa o-sarge, nēok, negolu.

3. Ol-derkēsi. Netum sii 'l-muran eñg-gōlon ten ēok ing-abōbok o-'l-derkēsi áitushulaki eng-are.

4, 5. Ol-mangulai o En-gitaru. Ēok il-muran in-dana enye áitushulaki 'mōtori oo-'n-dare, amu eitaasapuk naleñg.

bark or roots are mixed with hot milk and drunk. Old men are very fond of this medicine.

Medicine for the spleen:

1. *Maba* (?). The roots are boiled, and the medicine is mixed with hot milk, which is drunk.

2. *Euclea fructuosa*, Hiern. The boiled roots are mixed with honey.

3. *Loranthus sp.* The roots are mixed with soup.

The medicines used by the warriors in their slaughter-houses:

1. *Acacia abyssinica*, Hochst. When Masai warriors slaughter a bullock, they make a medicine out of the bark and roots of this tree. This they mix with soup and drink out of the stomach of the bullock. Warriors who have been wounded are also given this medicine in water to quench the thirst.

2. *Pappea capensis, forma foliis maioribus*, Radlk. Warriors like drinking water in which some of the crushed bark of this tree has been soaked. The water becomes blood-red in appearance and the warriors gain in courage.

3. *Acacia sp.* Warriors also become brave when they drink a medicine made out of the bark of this tree.

4, 5. *Grewia villosa*, Willd., and *Croton zambesicus*, Müll. Arg. A strengthening medicine is obtained from the roots of these trees, which is mixed with mutton soup.

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[1] *Acacia Kirkii*, Oliver, is also called Ol-kiloriti.

824 283 Il-käk ooitaunyeki 'ng-opit:	The trees from which rope is made:
1. Ol-mesera.	1. *Adansonia digitata*, L.
2. Ol-darpoi.	2. *Kigelia africana*, Bth.[1]
3. Ol-dōpai.	3. *Sanseviera cylindrica*, Boj.
4. Ol-tepesi.	4. *Acacia Seyal*, Delile.
5. Ol-depe.	5. *Acacia Merkeri*, Harms.
6. Ol-churai.	6. *Acacia robusta*, Burch.
7. Ol-musalala.	7. *Musa Ensete*, J. F. Gmel.
Ol-chani ooitaunye 'l-muran 'ng-opit naashetye 'l-taighan:	The tree from which the warriors obtain the cord for binding their plaits with:
824 154 155 578 O-reteti.	*Ficus*, near *F. elegans*, Miq.
Ore sii ten edek ol-tuñgani ol-likae, pe ebaïki en-diata, neipot ol-likae meĕu anotaki, nēäniki eng-opito o-'reteti, nepik 'n-guti-alle náirōua oo 'musetani oñgwan.	If one man curses another, and the curse takes effect, the man who has been cursed calls the other and asks him to spit on him and to tie on his arm a strip of cord made from this fig-tree. The cord is first of all dipped in hot milk and then four beads are threaded on it.
824 Il-käk ooitaunye 'l-oibonok 'mashon:	The trees used by the medicine-men in making their medicines:
1. Ol-oirien o-'l-tarakwai.	1. The heart-wood of *Juniperus procera*, Hochst.
2. 'Ng-abōbok oo 'n-dana o-'l-mokongora.	2. The roots and stalks of *Lantana sp.*
3. O-seki. Ninye ol-chani sidai too-'l-Maasae; eata 'mashon enye naaji Ol-okóra, neitau 'l-oibonok. [789]	3. *Cordia ovalis*, R. Br. This tree is thought much of by the Masai, and a charm made from it, which the medicine-men use, is called Ol-okora.
[262] Eata sii 'l-ñganaiyok ooinos in-gera nĕji 'N-gululu o-'seki.	It has, too, an edible fruit, called The berries of the Cordia, which the children are fond of.
4. 'Ng-abobok o-'l-kioge.	4. The bark of *Courbonia virgata*, Brongn.
5. 'N-dana o-'l-asasiai.	5. The roots of *Osyris tenuifolia*, Engl.

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[1] Or *Kigelia pinnata*, DC.

Il-käk ooirieki 'l-pukurto oo 'malasin naapiki kulle:	The trees which are used for fumigating the milk gourds: 824 264
Ten eisuj i-ñgorōyok il-pukurto naa 'n-gulak oo-'n-gishu áisuji o e-sōsian o-'l-piro.	The women clean the milk gourds with cows' urine and a twig of the doum palm (*Hyphaene thebaica*, Mart.), the end of which has been chewed till it resembles a brush.
Ore p' eidip aatōir to-'l-oirien, nemesut to-'l-kidoñgoi.	The gourd is then fumigated by means of a smouldering piece of wood, after which it is dusted out with a cow's tail kept especially for this purpose. [237] [412]
Ore 'l-käk ooitái 'l-oirienito ooji:	The trees which are used for fumigating are:
1. Ol-oirien[1] araki ol-tamiyoi.	1. *Olea chrysophylla*, Lam.
2. Ol-dorko.	2. *Cordia Rothii*, Roem. and Schult.
3. Ol-oisuki.	3. *Zanthoxylum sp.*
4. Ol-tai.	4. *Premna oligotricha*, Baker.
5. O-iri.	5. *Grewia sp.*
Il-käk ooitaa 'l-muran oo 'n-doiye 'l-orōpili:	The trees which the warriors and girls use for scent: 824 302
1. 'N-dapuka o-'l-orōpil.	1. The flowers of *Justicia Fischeri*, Lindau.
2. 'N-dana o-'l-mokongora.	2. The roots of *Lantana sp.*
3. 'M-benek o-'l-leleshwa naapik 'n-giyaa.	3. The leaves of *Tarchonanthus camphoratus*, Houtt., which they wear in their ears.
4. 'M-benek e-'n-jani e-'ngare.	4. The leaves of *Urticaceous sp.*, which grows at the water's edge.
5. E-songōyo eitauni 'ngopit, nepiai, nepiki 'murto.	5. *Indigofera sp.* This is plaited and hung round the neck.
6. 'N-dapuka oo 'm-benek o-'l-kumbau loo-'l-muran[2].	6. The flowers and leaves of *Ocimum suave*, Willd.

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[1] Ol-oirien means both the heart-wood of a tree and the wild olive.

[2] Lit. the warrior's tobacco.

824 302 7. Ol-matasya enyor il-tuñganak aatepetai amu erōpil; neibuñgna sii 'l-muran too-'ng-aik epwo o-singŏlio; neiikye sii 'l-ala te-'lle-shani.	7. People like to lie on the leaves of *Clausena inaequalis*, Benth., as they are sweet-scented. The warriors also carry some in their hands when they go to the dances; and the branches of this plant are used as tooth-brushes.
8. 'N-dana oo-'l-ooibor-benek naapiki 'l-papit.	8. The roots of *Dregea rubicunda*, K. Sch., which are worn in the hair.
824 Ol-chani ōshetyeki 'l-loñgoi:	The tree used for binding shields:
[914] Ol-girigiri. Eitauni 'l-loom lenyena áitaa 'l-direta loo-'l-loñgoi.	*Acacia pennata*, Willd., the spine of which is used to sew the edge of the shields with.
[912] Eitaa sii 'l-muran il-jipeta ooinosye 'n-giri.	The warriors also make their meat-skewers of this tree.
[911] Il-käk ooitaunyeki 'l-kuman, oo 'siáren, oo 'n-gäk oo-'remeta:	The trees from which the clubs and the spear handles are made:
1. Ol-oirien araki ol-tamiyoi.	1. *Olea chrysophylla*, Lam.
2. Ol-tirkish.	2. *Albizzia sp.*
3. Ol-gilai.	3. *Teclea unifoliolata*, Baill.
4. Ol-dorko.	4. *Cordia Rothii*, Roem. and Schult.
5. Natu-aina.	5. *Ochna Merkeri*, Gilg.
Kulikae-käk ooitaunyeki 'n-dōkitin:	Other trees which are made use of:
1. O-siteti o Ol-masamburai. Ninje ooitaunyeki 'n-gusidin.	1. *Grewia bicolor*, Juss., and *Tamarindus indica*, L. From these trees sticks are cut.
[337] [392] 2. Ol-tiani araki ol-orubät[1], ninye epik il-muran il-ōpir le-'sidai oopwo en-jore.	2. The warriors use bamboo for the framework of their ostrich feather head-dresses, which they wear when they go to the wars.
[415] [276] Neitaa sii 'l-móruak il-kidoñgi oopik il-kumbaun.	The old men also use bamboo for their tobacco pouches.

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[1] Probably *Arundo madagascarensis*, Kunth.

3. Ol-morijo. Ninye oitaunyeki il-Torōbo e-saiyet oo-'m-baa, nainyañgu 'l-móruak loo-'l-Maasae.

4. Ol-ñgoswa. Ninye ĕudye 'l-Maasae 'n-gera 'n-giyaa. Neata sii e-manoo naji e-saate araki en-aiñgure nanyaali 'ñgorōyok, nepejōkīni 'malasin naadanya.

5. Ol-ñgeriandus. E-tii 'l-ñgeriandusi oora 'mwain are, ol-ōpiki 'n-jashuri o ol-likae ōpejisho ten epiki 'seseni.

Ore illo ōpejisho na ninye enyor in-doiye epejye aate 'ng-omomite oo 'sederi p' eaku sidan; kake en-natonyora openy neiko nĕja, mĕarakīni.

Eiger sii 'n-doiye 'ng-oshua too-'l-kighareta araki eipir too-'n-gujit áitaman o-sararua, kake mepik tōki.

Neiko si nĕja 'l-muran, kake 'me pôkin ooiko nĕja, ol-oiyĕu ake.

6. Ol-bughoi epik i-ñgorōyok il-kilani pe enyoriju eton eñgejuko; eishori sii 'n-gishu naamwei ol-tikana.

7. Ol-magirigirianie. Ninye epik il-Maasae 'm-benek oó 'l-

3. *Acokanthera Schimperi* (Hochst.), Bth. and Hook. The Dorobo obtain poison for their arrows from this tree, and Masai elders purchase it from them. 824 [411] [439]

4. *Balanites sp.* With the thorns of this tree the Masai pierce their children's ears. The sap, called gum or frankincense, is chewed by women, and is used for mending the gourds when they break. [412] [261]

5. *Rubia cordifolia*, L., and *Plumbago zeylanica*, L. There are two plants called ol-ngeriandus, from one of which a dye is obtained which is used for colouring the sheaths red, whilst the other is used for tattooing. [386]

The latter kind is what girls like, and they tattoo themselves[1] with it on the forehead and the sides of the face to make themselves look beautiful; but it is only done by those who wish, it is not done by force. 304 [824]

Girls also scratch the skin off their bellies with thorns, or make incisions with grass round their navels, but they do not rub anything into these cuts.

Some warriors do this too, but only those who wish.

6. *Terminalia sp.* The tannin of this tree is used by the women for curing skins with. It is also given to cattle when they are suffering from gall fever. 824 [281]

7. *Lantana salvifolia*, Jacq. The leaves and fruit of this plant are [302]

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[1] An illustration of tattooing round a Masai woman's eyes is given in Sir H. H. Johnston's book, p. 804. A somewhat similar instance of tattooing amongst the Latukas is given in Baker's *The Albert Nyanza*, vol. i, p. 216. [113]

PLATE XXVI

1

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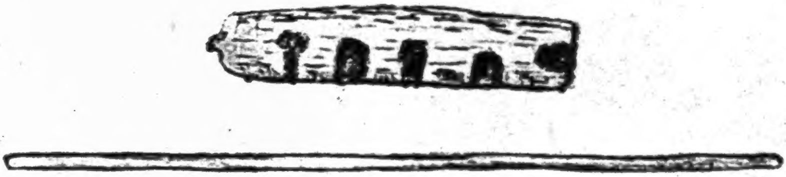

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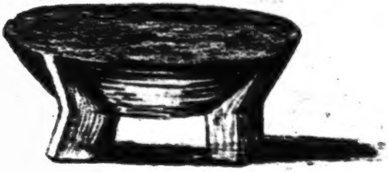

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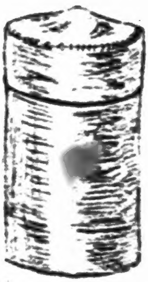

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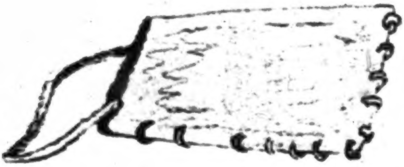

1. Fire-sticks [⅓]. 2. Tweezers [½]. 3. Masai stool [¼].
4. Honey pot [½]. 5. Leather bag [⅓].

[Facing P. 342]

824 [302] ñganaiyok atwa 'ila naaelare neelye 'seseni.

[386] 8. Ol-oireroi. Ninye epej il-muran, nedoñg 'n-guk enyena, nesírie 'l-loñgoi, nerooku.

[751] 9. Ol-dule. Ninye ejipye 'ñgorōyok oo 'n-doiye 'm-benek i-seghenge.

[415] [251] 10. Ol-bili. Ninye eitobirieki 'l-ūluli e-'n-aisho.

'L-omon le-'n-gima.

377 [484] Ten eidur il-Maasae pe epwo en-nelakwa, ore pe ebaya e-wūji nemany, ne'yau araki neduñgu ol-piron o en-doole, neiñgoru 'l-mur asho 'l-kujit ootōito, neipiru en-gima te-polos-boo oo metadōu, neinok, nepik im-benek o-'seki, nepik il-käk kumok, nepwōnu 'ñgorōyok pôkin aaya en-gima te-inne.

[831] Nējo'l-Maasae ol-piron ol-lee o en-doole e-ñgorōyōni enye.

[824] Ore 'l-käk ooitaunyeki ol-piron ol-ñgabōli o ol-piron le-'n-gima; ore 'l-käk ooitaunyeki en-doole 'l-käk pôkin ooata 'ng-opit, anaa ol-darpoi, arai o-seki, arai ol-lerai.

used by the Masai to mix with oil, with which they anoint their bodies.

8. *Mœrua uniflora*, Vahl. The warriors burn this plant and obtain a black dye from the ashes, with which they colour their shields.

9. Women and girls place the leaves of *Ricinus communis*, L., under their iron armlets and anklets to prevent them from chafing the skin.

10. *Commiphora sp.* Honey barrels are made of the wood of this tree.

How fire is obtained.

When the Masai move and go far[1], the men take with them, or cut on the spot where they intend to stay, a hard pointed stick and a flat piece of wood. They then search for some donkey's dung or dry grass, and produce fire in the centre of the new kraal by drilling the stick into a hole in the wood. When the fire has reached the grass they set light to some leaves of *Cordia ovalis* and throw wood on to the fire. The women obtain their fire from the one which the men have made.

The Masai say that the hard stick is a man and the flat piece of wood his wife.

The hard sticks are cut from *Ficus sycomorus* and *Ekebergia sp.*; the flat pieces of wood from any fibrous tree, such as *Kigelia africana*, *Cordia ovalis*, or *Acacia albida*.

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[1] When the journey is a short one the women carry fire with them.

Il-baa oo 'l-abaak.	Wounds and Surgeons. 752
Ten eñgori ol-murani loo-'l-Maasae, aagil ol-oïto le-'ng-aina araki le-'n-geju, netii 'l-abaak ooiyōlo aatabak.	If a Masai warrior is shot, and an arm or leg broken, the surgeons are able to mend it.
Neduñg in-giri; ore p̣' eidip̣, neitau 'rarat, neiruburub il-oik, nerip̣ too-'n-op̣in, nĕäp̣ naleñg.	They cut through the flesh, take out the splinters and bring the edges of the bone together, after which they stitch up the wound with the sinew from the back of an ox, and bind the limb securely. 752 237
Ore en-daa e-illo-tuñgani naa 'n-giri naap̣ejo ake enya, ore ol-chani ŏok naa ol-kiloriti aitaa eng-are.	The only food that is given to a man with a broken limb is roast meat and the thirst-quenching medicine obtained from *Acacia abyssinica*. [278]
Ore ten eñgori ol-tuñgani eng-oshoghe, nep̣uku 'monyit, nebaki áitau nekwa-naarumisho, neisuji, nerinyōkīni eng-oshoghe, nebukōkīni e-ilata e-'n-gerr, nerip̣i.	Should a man be shot in the belly so that the intestines protrude, the wound is washed and the intestines returned to their place; sheep's fat (a quart or more) is poured into the wound, which is then stitched up.
Ore ten eñgori ol-tuñgani, negili ol-arasi, nĕyeñgi innewēji, nep̣iki ol-arasi le-'n-gerr, nebukōkīni e-ilata e-'n-gerr, nerip̣i.	Again, if a man is shot and a rib broken, the flesh is skinned from the wound, and a sheep's rib is inserted in place of the broken one. Sheep's fat is then poured into the wound, after which it is sewn up.
Mĕok ol-tuñgani oñgoro kulle, 'n-giri ake einos.	The wounded man is not allowed to drink milk, and may only eat meat.
Naa, ten eñgori ol-murani te-'m-bae naata e-saiyet, nĕyeñgi en-giteñg naitayu e-nyawa, neitauni 'n-gip̣a, neishori lido-oñgoro metooko p̣e egurumu e-saiyet, neishiu.	If a man is shot with a poisoned arrow, a pregnant cow is slaughtered, and he is given the caul fat to drink. This causes him to vomit and he recovers.
Ore ten edol il-abaak ol-tuñgani lemeruburubayu ol-	If the surgeons see that a man's bone cannot be mended, they fasten 752

752 oito, nëän 'ñgonyo p̣e etum áitírie inne-wëji netigile.

232 Neiyōlōu sii 'l-abaak aategelem araki áidoñgo 'l-oiñgok, oo 'l-merigeshi, oo 'l-oroi. Ore ten egelem il-oiñgok, negor te-'n-gäne ol-gos, p̣e etum aatañgor ten eitashe e-ñgony, amu ĕjo teni meñgor, neijĕyu 'sap̣o.

a ligature round the limb and amputate it.

The surgeons are also able to castrate bulls, rams, and he-goats by either removing or crushing the testicles. When bulls are castrated, a cord is fastened tightly round their necks and blood is extracted from the jugular veins to prevent inflammation of the injured parts[1].

195 Il-deketa loo-'l-Maasae. | Masai curses.

578 Ol-akaishop̣o en-nap̣yak! Mikinjop̣o en-nap̣yak!	May you be clothed with an incurable disease!
Mikinjírie eng-Ai!	May God trouble you!
Mikinoea ol-ōwaru!	May a beast of prey devour you!
Injïrtita!	Slip on the road and fall!
Imɓusu!	May you become the colour of a corpse!
Mikinjoo eng-Ai en-dap̣ e-'n-jōni!	May God give you a palm of leather! (i.e. may your cattle die, in which case you will be forced to do manual labour.)
Tanañga náisula!	Die with those who have been conquered!
Todoroi!	Die when the sun sets!
Tanañga añgata!	Die in the plain!
Mikitaara 'l-kulinyi!	May your own people kill you!
Ten edek il-Maasae 'n-gera, nemedek naleñg, aajo:	When the Masai curse children, they do not call them very bad names. They say, for instance:
E-soit!	Stone!
En-gumoto!	Pit!

626 En-gitorojata oo-'l-Maasae. | Masai form of oath.

Ten ĕjo ol-lee oo-'l-Maasae en-dōki, p̣e ĕji el-lejare, ore

If a Masai man says something, and it is believed to be a lie, it is

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[113]

[1] A description of the operation was given in *The Veterinarian* (Stordy), October, 1900.

ten ĕjo: 'Ol-kila le-'ng-anaishi ai,' nesipa.

Ore ten ĕjo e-ñgorŏyŏni: 'Ol-kila le-papa,' nesipa.

true if he adds: 'By my sister's garment.' 626

Likewise if a Masai woman adds: 'By my father's garment,' it is true.

Ol-momai loo-'l-Maasae.

Neinos kulikae-Maasae ol-momai.

Ten ĕji etaasa ñgania ol-bae torono, nĕok o-sarge naisho ol-aigwenani, nĕjo ĕokito: 'Ten etaasa elle-bae, naaar eng-Aĭ.'

Ore ten etaasa elle-bae, nĕä; kake ten eitu eias, nemĕä.

Trial by ordeal among the Masai. 695

Some Masai have a trial by ordeal.

If a person is accused of having done something wrong, he drinks some blood, which is given him by the spokesman, and says: 'If I have done this deed, may God kill me.'

If he has committed the crime, he dies; but if not, no harm befalls him.

'Singōliŏ́ïtin.

O-singôlio le-'ng-ŏmono e-'ng-Aĭ.

Eisho 'ñgorŏyok oo-'l-Maasae p' eisho eng-ae-ñgorŏyŏni.

Neitururo; ne'yaki idya natŏïshe kulle, nĕyeñg ol-kerr ŏji Ol-oipokieki eng-aji, araki Ol-kipoket.

Naa 'ñgorŏyok naayeñg oopeny, neinos aamut.

Menyikaki 'l-lewa en-nĕyeñgye, amu ĕjo em-bariany.

Ore p' eidip, neinyŏtŏto aarany, nĕjo:

Songs.

A prayer to God[1].

782
844

Masai women do as follows when one of their number gives birth to a child.

They collect together and take milk to the mother; they then slaughter a sheep, which is called, The purifier of the hut, or simply The purifier.

The women slaughter the animal by themselves, and eat all the meat.

No man may approach the spot where the animal is slaughtered, for it is considered unlawful.

When the women have finished their meal, they stand up and sing the following song: [539]

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[1] Masai women often pray twice daily. Men and children usually only pray in time of drought, or when a cattle plague is raging.

844
539
782

Eng-Ai! eng-Ai! naōmon ai,	*Solo.* The God! the God! whom I pray, my,
Injooki en-dōmōno.	Give me the offspring.
Naikurukur nesha,	Who thunders and it rains,
Iye ōshi ak' aaōmon.	*Chorus.* Thee every day only I pray to thee.
Kileghen oilepu,	*Solo.* Morning star which rises hither,
Iye ōshi ak' aaōmon.	*Chorus.* Thee every day only I pray to thee.
Ƥaasai leleshwa[1],	*Solo.* He to whom I offer prayer is like sage,
Iye ōshi ak' aaōmon.	*Chorus.* Thee every day only I pray to thee.
Naōmoni, neniñg,	*Solo.* Who is prayed to, and He hears.
Iye ōshi ak' aaōmon.	*Chorus.* Thee every day only I pray to thee.

Free Translation.

I

My God, to thee alone I pray
That offspring may to me be given.
Thee only I invoke each day,
O morning star in highest heaven.
God of the thunder and the rain,
Give ear unto my suppliant strain.
Lord of the powers of the air,
To thee I raise my daily prayer.

II

My God, to thee alone I pray,
Whose savour is as passing sweet
As only choicest herbs display,
Thy blessing daily I entreat.
Thou hearest when I pray to thee,
And listenest in thy clemency.
Lord of the powers of the air,
To thee I raise my daily prayer.

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[1] This line is sometimes rendered Ƥarsai leleshwa. Ƥarsai is another name for God. Ol-leleshwa is *Tarchonanthus camphoratus*, Houtt.

Neitōki aarany likae-singṓlio, nējo:	They then sing another song as follows:	844 539
Na-toiye le-'maigisa.	*Solo.* O girls, (friends) of the well-dressed one.	782
Máigisa mame-yey'-ai!	*Chorus.* Let us dress well, O my mother [1].	
Hoiye! Eng-oloñg Naĭni, pasim ai!	*Solo.* Ho! The day On which thy child is born, O my joy!	
Ho! He! Hoo! Ya! Ye! Hoo!	*Chorus.* Ho! He! Hoo! Ya! Ye! Hoo!	

Free Translation.

Come maidens all and sing the praise of her,
Our fair one, who in raiment bright is clad.
We too must splendid garments wear, and so
With love and children shall our hearts be glad.
Greet we this day of days with joyful song,
The son is born for whom her soul did long.

O-singṓlio loo-'ñgorōyok eōmonu eng-aĭ.	**The women's prayer for rain.**	789 539
Ten edol aajo etanya eng-aĭ esha, neitururo 'ñgorōyok, nēäniki 'n-gujit il-kilani lenye, nep̣wo aarany, nējo:	If there is a drought, the women collect together, and, having tied grass on to their clothes, they sing as follows:	782
Ol-ōkorosio lañg li-orioñg kop̣.	*Solo.* Our herbs of the Earth's back.	
Hie! Wae! P̣armasio.	*Chorus.* Hie! Wae! Almighty.	
Menye Nasira lai eisula, eisula,	*Solo.* The father of my Nasira [2] has conquered, has conquered,	
O-sup̣uko neiṭōki 'l-p̣urkeli	*Chorus.* The highlands and also the lowlands	
Lo-'l-kerembet lañg le-'ng-Ai añg ōlala.	Of our vast country which belongs to our God.	
Solo. Ol-ari lañg iyook,	*Solo.* May this be our year, ours,	
Chorus. Ọl-kilikwai lo-'l-le-'M-Batyany.	*Chorus.* O messenger of Mbatian's son.	

---

[1] *Vide* Proverb No. 69, p. 250.

[2] Nasira was Mbatian's daughter, and half-sister to Lenana.

789
539
782

Free Translation.

Our grass which grows on Earth's broad back
We pray thee grant us without lack.
Almighty, 'tis thy gift we know—
The hills above, the dales below,
All own thee for their lord.
The close-cropped meadow's grassy sward
But for thy rain, Nasira's sire,
Would yield no food for stall and byre.
This year we pray our own may be
With ample show'rs for wood and lea.

887
539
789
782

O-singólio loo-'l-móruak ten eany eng-aï esha.

Teni mesha eng-ai, neinok il-móruak en-gima kitok, naa o-seki einokyeki, nepiki e-masho o-'l-oiboni naji ol-okóra, neman il-móruak inna-kima, nerany, nĕjo:

Eng-aï narok, hoo-oo!
Eng-aï, indooko 'yook!
Hoo! ol-le-'mŏuo! Hoo!

Eng-aï narok, hoo-oo!
Eng-aï, indooko 'yook!

The old men's prayer in time of drought.

If there is no rain, the old men light a bonfire of cordia wood, into which is thrown the medicine-man's charm called ol-okora. They then encircle the fire and sing as follows:

Solo. The black god! ho!
Chorus. God, water us!
O the of the uttermost parts of the earth[1]!

Solo. The black god! ho!
Chorus. God, water us!

Free Translation.

God of the rain-cloud, slake our thirst,
We know thy far extending powers,
As herdsmen lead their kine to drink,
Refresh us with thy cooling showers.

---

[1] Lit. The of the horn.

O-singólio loo-'n-gera teni mesha eng-ai.	The children's song for rain. 857 539
Ore ten eany eng-ai esha, nerany in-gera, nējo:	When there is no rain the children sing as follows: 789 787
Ai, tasha!	*Solo.* Rain, fall!
Maagor e-ewaate,	*Chorus.* That the hide does not choke me,
Ol-chōni musana Oiyeki 'n-guruon.	The old skin Which takes away the ashes.

Free Translation.

I

Come rain, and bring
Fresh milk to me:
Which I'll not get,
Except through thee.

II

I almost choke
On that old skin
That 's used to rake
The ashes in.

III

For when there 's drought
Hides old and tough
For children's food
Are thought enough.

'Singōliótin le-'n-jore.	Songs in time of war.
Ten eiyōu nepwo 'l-muran loo-'l-Maasae en-jore, neñgas aapwo ol-oiboni. Ore p' eisho ol-oiboni en-aibon, nepwo.	Whenever Masai warriors wish to go to the wars, they first of all visit the medicine-man, and as soon as he has given them medicine, they start. 726
Ore ten eitanap il-móruak il-muran lenye, neibunghoo kulle o en-aisho te-'n-gop, amu ējo: 'Enyor eng-Ai.' Neisillilli sii 'ñgorōyok eibuñgita eng-oti e-kulle.	When the old men are bidding their warrior sons farewell, they pour both milk and honey-wine on to the ground, 'for,' they say, 'God wishes it.' The women sprinkle the warriors from a milk gourd. [787]
Ore pe ebaya en-gop oo-'l-mañgati, ten epwōna 'l-mañgati saarare, nēun il-muran 'l-alema, neitasha te-'nne-wēji netii 'l-alema lenye, nējo: 'Nanu ol-	On their arrival at the enemy's country, should the enemy offer fight, the warriors plant their swords in the earth and stand by them, saying at the same time: 'I am the son of

726
539
787

le-ñgania, ten aá ana ten apuk, enna-wuji.'

Ore ten eipiri 'l-meñgati, nepwo 'l-muran aaar. Nee, ten eidip aaiaar, nerany ortuta 'n-giaho, ntjo:

Aimon ol-ari lai, naimon eng-Ai-i,
Ŵo-ho, Ŵoo-hoo!
Ŵo-ho, Ŵoo-hoo!
Aimon ol-ari lai, naimon Ol-Onana.
Ŵo-ho, Ŵoo-hoo!
Ŵo-ho, Ŵoo-hoo!
Ol-oiboni laiñg, ol-oiboni laiñg,
Kiliki 'manyat naamanya 'l-moñgi.
Ŵo-ho, Ŵoo-hoo!
Ŵo-ho, Ŵoo-hoo!

so-and-so; whether I die or conquer, it will be in this place.'

If the enemy flees, the warriors pursue and slaughter them, and when they have killed them, they sing the following song whilst driving off the cattle:

Solo. I pray (that this may be) my year, whom I pray to is God.
Chorus. Wo-ho! Woo-hoo!
Wo-ho! Woo-hoo!
Solo. I pray (that this may be) my year, whom I pray to is Lenana.
Chorus. Wo-ho! Woo-hoo!
Wo-ho! Woo-hoo!
Solo. Our medicine-man, Our medicine-man,
We tell thee the kraals in which are the bullocks.
Chorus. Wo-ho! Woo-hoo!
Wo-ho! Woo-hoo!

Free Translation.

O God of battles, grant this raid
Successful more than all may be.
Lenana, may we homeward bring
The herds whereof we spake to thee.
O wizard chief, bless thou our spears
And make this year the best of years.

Ore pe eeatye 'l-muran te-'n-jore, nepuku naaigutunye, oo 'ng-anaaiore, oo 'nanjaa enye, nepwo leo aaai eng-Ai, ten eileyu ol-akira le-'ng-akenya.

Naaiki 'n-gujit il-kilani lenye oo 'malasin naaikunye kulle, amu tjo: 'Etaasana pe epwoton 'n-gera añg; naaiki eaia e-sumash.

When warriors tarry on a raid, their mothers, sisters, and lovers collect outside the huts on the appearance of the morning star in the heavens, and pray to God.

They tie grass on to their clothes, and leave milk in their gourds, for they say: 'Our children will soon be returning, and when they arrive they may be hungry.'

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539
787

Ore ten eiturure pōkin, aarany, ndjo:	When they have all collected together, they sing as follows:
Eng-Ai naimon, neniñg.	*Solo.* The God to whom I pray, and he hears.
Eng-Ai naimon en-dōmōno.	*Chorus.* The God to whom I pray for offspring.
Aimon Parsai nailepua.	*Solo.* I pray the heavenly bodies which have risen.
Eng-Ai naimon en-dōmōno.	*Chorus.* The God to whom I pray for offspring.
'N-gura aiñgenu'-ilo inyiaku.	*Solo.* Return hither our children.
'N-gura aiñgenu'-ilo inyiaku.	*Chorus.* Return hither our children.

Free Translation.

O thou who gavest, thou to whom we pray
For offspring, take not now thy gift away.
O morning star, that shinest *from* afar,
Bring back our sons in safety *from* the war.

Ekii eñi likae-singólio le-'ng-ōmono e-'ng-Ai ten eimutye 'l-moran te-'n-jore. Erany i-ñgorōyok pōkin eibuñgita 'm-pakurto kutiti naapishiñgare 'n-gujit naanyori, ndjo:	There is another prayer to God, which is sung when the warriors tarry on a raid. All the women collect together, and, whilst holding in their hands small gourds covered with green grass, sing as follows:
I	I
Eng-Ai! eng-Ai! tāku	*Solo.* God! God! tear out
Il-mishiren[1] le-'ikiñga!	*Chorus.* The brand-marks of the people!
Tākieku	*Solo.* Tear out, tear out
Il-mishiren le-'ikiñga!	*Chorus.* The brand-marks of the people!
II	II
Ma-toiye emigira.	*Solo.* Girls, be not silent.
Eshomutki eng-ōmono e-'ng-Ai.	*Chorus.* It is being prayed to God.
Tākieku	*Solo.* Tear out, tear out
Il-mishiren le-'ikiñga!	*Chorus.* The brand-marks of the people!

---

[1] Il-mishiren, the brand-marks of cattle. The meaning here is Break the power of the foe.

[422]

III	III
726 Kileghen oilepu,	*Solo.* Venus who is rising
539 Ol-akira le-'n-deipa,	*Chorus.* And the evening star.
782 Tãku	*Solo.* Tear out
Il-mishiren le-'ikiñga!	*Chorus.* The brand-marks of the people!
IV	IV
'Ng-atambo e-Koimereg, tãku	*Solo.* The clouds of snow-capped mountains, tear out
Il-mishiren le-'ikiñga!	*Chorus.* The brand-marks of the people!
Ōtonĭe en-daruna, tãku	*Solo.* (He) Who waits till the heavens are red[1], tear out
Il-mishiren le-'ikiñga!	*Chorus.* The brand-marks of the people!

Free Translation.

I

O God of battles break
The power of the foe.
Their cattle may we take,
Their mightiest lay low.

II

Sing, O ye maidens fair
For triumph o'er the foe.
This is the time for prayer
Success our arms may know.

III

Morning and evening stars
That in the heavens glow
Break, as in other wars,
The power of the foe.

IV

O dweller, where on high
Flushes at dawn the snow,
O cloud God break, we cry,
The power of the foe.

727 539 Ore ten erinyunye 'l-muran te-'n-jore, pe ebaiki te-'n-netaana 'ng-añgite enye, nerany epwo, ndjo:	When warriors return from the wars, they sing the following song on approaching their kraals:
Epwo'ng-alepok ing-oriońgi.	*Solo.* The milkmen go behind us.
Kisulie too-'l-ñgatanya.	We have conquered with the head-dresses of the lion's mane.
Yõa apej! Yõa apej!	*Chorus.* Yoa! I burn! Yoa! I burn!
Yõa apej! Yõa apej!	Yoa! I burn! Yoa! I burn!

---

[1] The sun.

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539

Free Translation.

The foe is routed: surely not in vain
Upon our brows we bound the lion's mane.
With bootless zeal the herdsman tracked our line,
Far, far ahead we drove the captured kine.
Their kraals we've burnt, their cattle we have ta'en,
And now we come in triumph home again.

'Singŏliŏ̃tin loo-'l-muran.	Warriors' songs.
Ten epwo 'l-muran loo-'l-Maasae en-jore, ore p' ĕar il-meek, nesira e-matwa e-tatĕne oo-'sesení to-'l-káría e e-matwa e-kedyañye te-'n-daroto.	When Masai warriors kill barbarians in a fight, they paint the right half of their bodies red and the left half white. [302]
Nerep il-kulikae lekwa eetaarishŏte.	The comrades of those who have killed some of the enemy then sing their praises.
Anna elle ŏrepi sajo:	The following is an example of their songs:
Etaa shumaroto	*Solo.* The pig-tail on the top of your head
Ol-teigha lino eibuñgi,	Is about to be seized
Tin idamu 'ng-añgite,	When you remember the kraals,
Em-barnoti o-'l-Ƥuruo.	*Chorus.* O warrior son of Ol-Puruo.

Free Translation.

Son of Ol-Puruo,
Mighty in battle,
Dost thou remember
The kraals and the cattle
We took from the foemen,
What time in thy daring
We scarce held thee back by
The plaits thou wast wearing?

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539

Ēji sii kulikae-repeta. The following are other examples:

Solo. Ol-le-Langoi, ol-murani ōdo, 'l-memutana
Latukuyanye. (*Chorus*) En-deipa neitu lepeta.
Solo. Ajo edo. (*Chorus*) Keikajita ? (*Solo*) Kat'-uni to-'l-apa ōbo.
Chorus. Aroi le-'ng-añg añg náitadoli 'N-Jōwaine [1].
Nekedōki em-bwoto te-Kimar' [2] eikararo.

Solo. Ol-le-Langoi, the warrior who has reddened the ground with the blood
Of those whose country had not been reconnoitred.

Chorus. Who ran on ahead and returned in the evening to the van.

Solo. I tell you he has killed. (*Chorus*) How often ? (*Solo*) Three times in one month.

Chorus. The cows with the crumpled horns which were shown to Ainsworth were in the kraal.
We captured them because he climbed to Kimara to take the place of those who had retired.

Free Translation.

I

Sing we the praise of that foremost of fighters,
Ol-le-Langoi, whose spear was ne'er wielded in vain,
Who spied out the land for our warriors advancing
And made the ground red with the blood of the slain.

II

Slumbered the foemen unwitting of danger,
Though we knew not the country, we felt no dismay,
But a bitter awakening was theirs in the morning
When thrice in one month thou their bravest didst slay.

III

Mighty the spoil from the kraal that we captured,
The herds of horned cattle we drove o'er the plain.
To Ainsworth [1] we showed them. Thine, thine is the glory,
Ol-le-Langoi, whose spear was ne'er wielded in vain.

---

[1] J. Ainsworth, Esq., C.M.G., H.M. Sub-Commissioner, Ukamba Province.

[2] Kimara is the Masai name for a district in Kikuyu.

Solo. Etaa eng-orí e-’n-giteñg máitōniñgó,
Chorus. Nikirú ’n-gejek, Medoto lañg ōraposhe.

Solo. It came to pass that we heard the lowing of the kine,
Chorus. He ran (until he captured them), our Medoto of the splendid shield.

Free Translation.

Medoto of the splendid shield
Hath heard the lowing of the kine:
Soon shall their teeming udders yield
Rich store of milk for me and mine.

* * *

Solo. Eitu kutuko ’l-Murañgu[1] oo ’l-Makindara[2].
Chorus. Tip̣ika ol-le-P̣armet el-lughunya e-’m-bwoto.
Solo. Ebaiye misira ol-p̣ile lai eng-opito,
Chorus. Eitu kinyōtōtó eng-aj’-añg, nado ’l-onito.

Solo. The people of Marangu and Moshi are in terror,
Chorus. Place the son of Parmet in the van of the fight.
Solo. When you did not kill anybody,
Chorus. We did not leave our hut, blood-red is our sign.

Free Translation.

Marangu and Moshi are cowering in terror:
Son of Parmet, go thou in the van of the fight.
If the foemen escape thee, at least we shall conquer,
With thee as our leader we'll never seek flight.
By our shields shalt thou know us, blood-red is our scutcheon,
The hosts of the Chaga shall yield to our might.
Marangu and Moshi are cowering in terror:
Son of Parmet, go thou in the van of the fight.

* * *

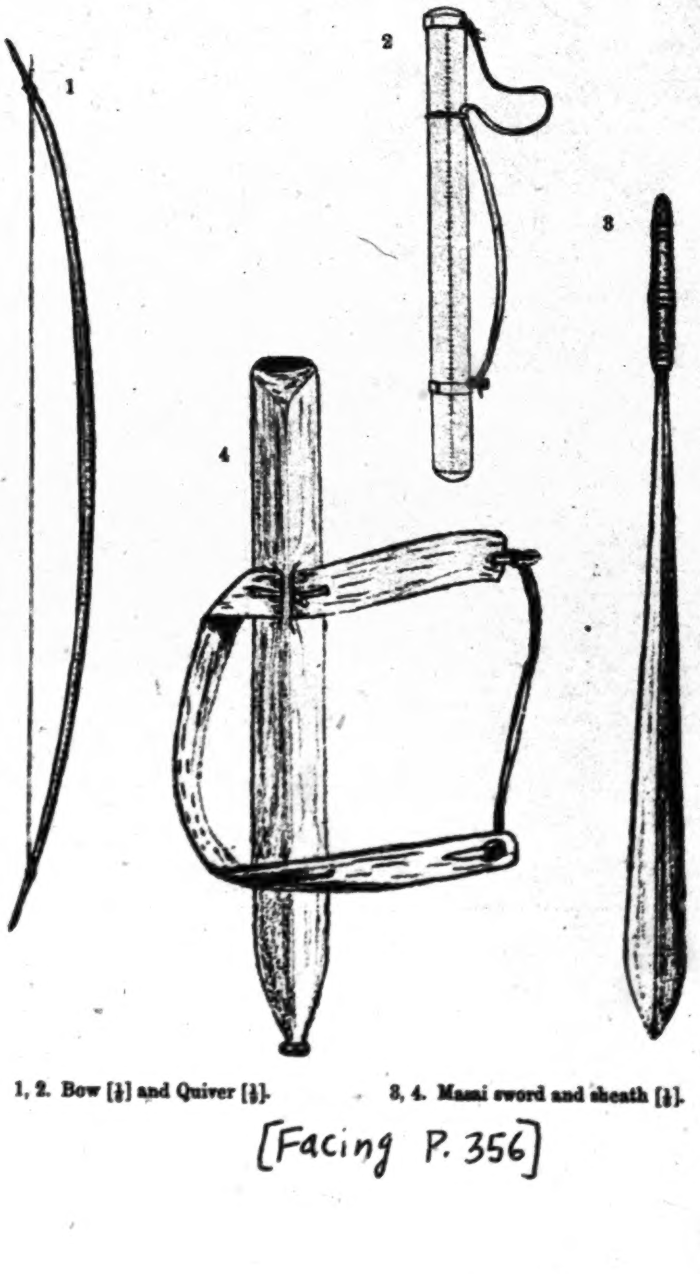
Solo. Ēj’ Ol-le-Tema e-sidai añg neitu eiteri.
Chorus. Elle leitu apikyẹ ol-chōkut lin’ en-jangar.
Solo. Etaa ol-chōkut ōdupa kiñgurakini.
Chorus. Kido ’m-ḅiron ten enyiku en-jolōloto.

---

[1] Marangu is one of the Chaga States on Kilima Njaro.
[2] Mandara was a great chieftain of Moshi, one of the Chaga States.

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

PLATE XXVII



1, 2. Bow [$\frac{1}{8}$] and Quiver [$\frac{1}{6}$]. 3, 4. Masai sword and sheath [$\frac{1}{4}$].

[Facing P. 356]

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539

Solo. It is said the son of Tema has an ostrich feather head-dress which has not been worn.

Chorus. I did not refuse to give you the credit of killing the herdsman.

Solo. They are seeking a stronger herdsman for you now.

Chorus. You killed another by the doum palm as we entered the country.

Free Translation.

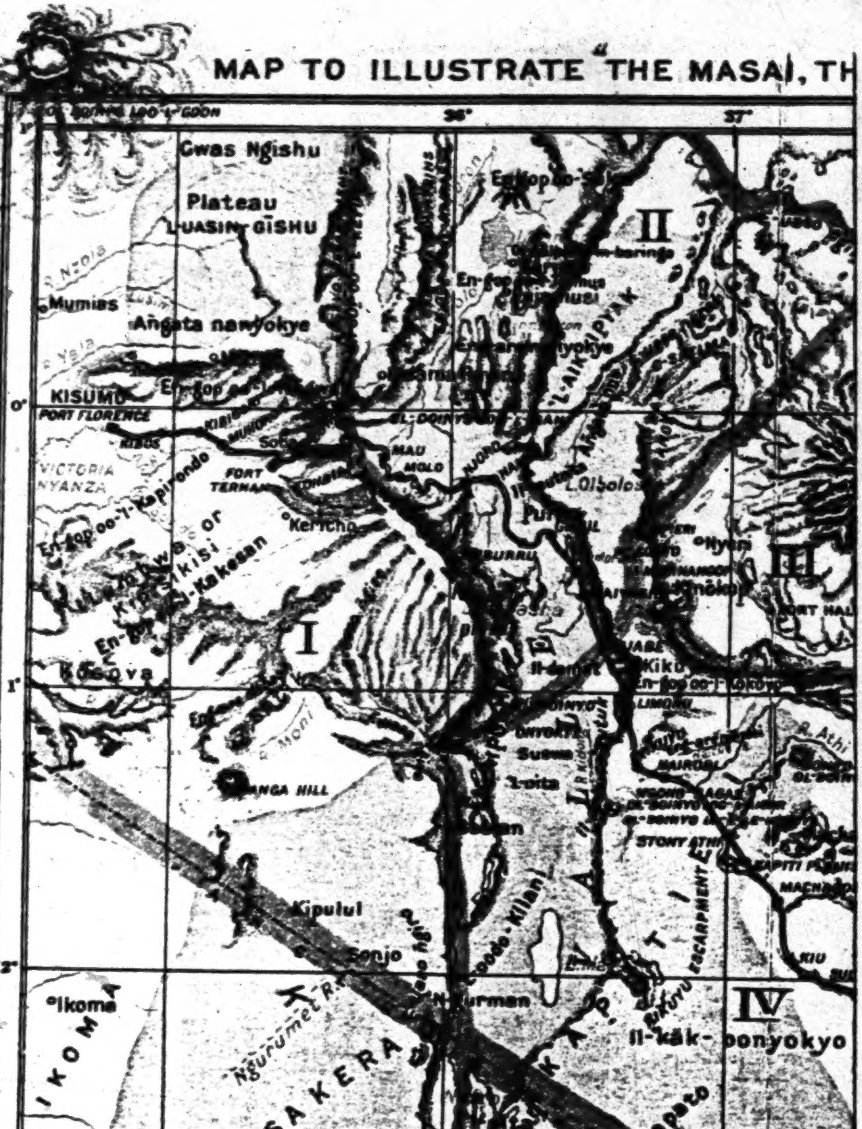
When Tema's son first donned the ostrich plumes—
The manly dress that marks the warrior's pride—
Two foes he slew before the raid was done,
And in their blood his maiden spear was dyed.
The first was in the border marches slain
Beside the palm-tree, next the neatherd fell.
Sendeyo seeks a stronger herdsman now
To guard his kine 'gainst one who fights so well.

EN-GIDIPATA

1: Hollis G-5 (ca. 1894-1904) 1905

FL12 Masai FL12

102
103
131
133
496
634


MAP TO ILLUSTRATE "THE MASAI, TH
36°
37°
1°
0°
1°
2°
3°
Gwas Ngishu
Plateau
L'UASIN-GISHU
R. Nzoia
Mumias
Angata nanyokye
R. Yala
KISUMU
PORT FLORENCE
KIBOS
VICTORIA
NYANZA
Soti
FORT
TERNAN
Kericho
MAU
MOLO
NJORO
En-kop-oo-l-Kapirondo
Kisiki
Kakesan
I
II
III
IV
VII
L'AIKIPIYAK
L. Olbolos
Nyeri
FORT HALL
Kosova
Kiku
NAIROBI
STONY ATHI
R. Athi
R. Moni
ANGA HILL
Kipulul
Sonjo
Ikoma
IKOMA
Ngurumet R.
N. urman
Il-kak-oonyokyo
ESCARPMENT
Kilani
DASAKERA
Ol-osira
Busunjei
DONYO EROK
MACHAKOS
Sighirari
MERU
Arusha
L. Nyarapa
L. Manyara

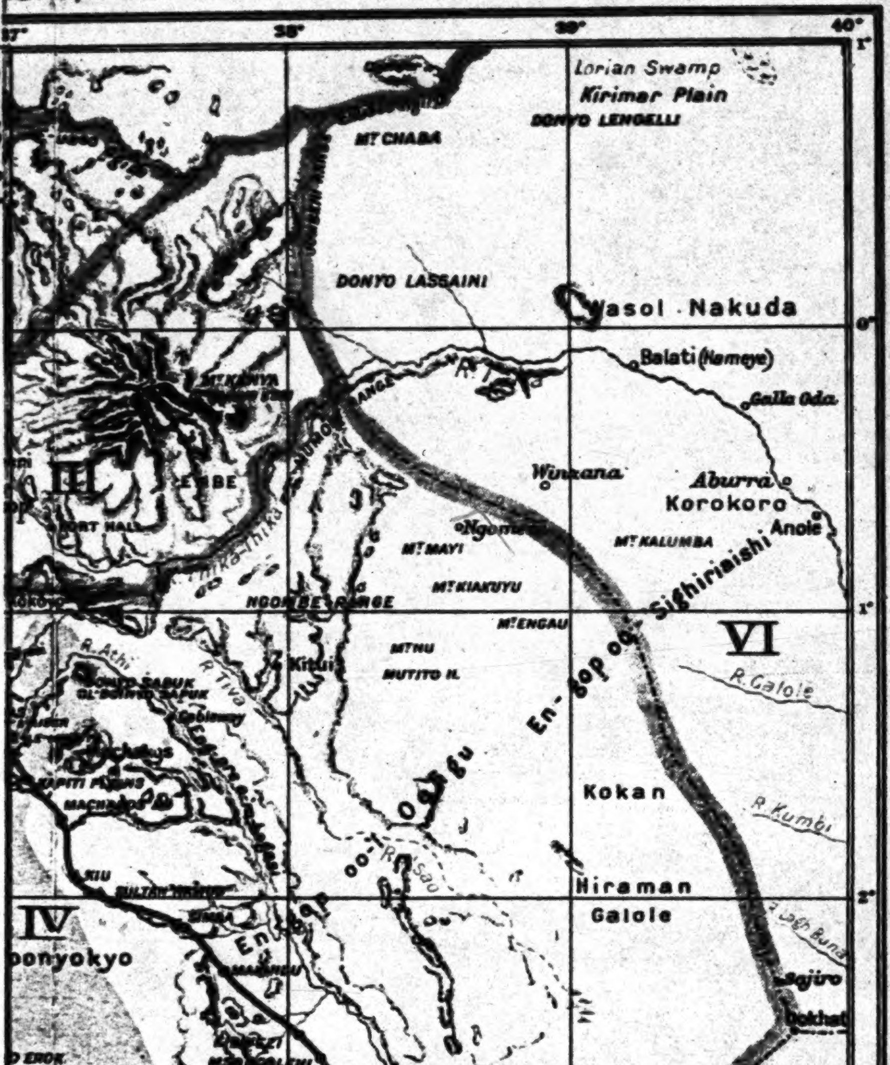
[End Map(A), between pp. 356 & 357]

1: Hollis G-5 (ca. 1894-1904) 1905

FL12 Masai FL12

SAI, THEIR LANGUAGE & FOLKLORE."

102
103
131
133
496
634


37°
38°
39°
40°
1°
0°
1°
2°
3°
Lorian Swamp
Kirimar Plain
DONYO LENGELLI
MT CHABA
DONYO LASSAINI
Wasol Nakuda
Balati (Nemeye)
Galla Oda
MT KENYA
III
EMBE
FORT HALL
R. Tana
Wirmana
Aburra
Korokoro
Anole
Ngomeni
MT KALUMBA
MT MAYI
MT KIAKUYU
NGOMBE RANGE
MT ENGAU
Kitui
En-gop oo-l Sighiriaishi
VI
R. Galole
MTHU
MUTITO H.
R. Athi
R. Tiva
DONYO SABUK
OL DOINYO SABUK
Machakos
KAPITI PLAINS
MACHAKOS
Kokan
R. Kumbi
En-gop oo-l Oongu
R. Tsavo
KIU
SULTAN HAMUD
IV
Oonyokyo
Hiraman
Galole
Sajiro
Bokhat
KYULU HILLS
KENANI
Malau
LOGA H.
TSAVO
YATTA H.
Jelori
MTANGEA
NDII H.
BURA H.
Taveta
En-gop oo-l-Tupeta
R. Voi
MAUNGU
Jipi
V
Arusha

[End map (B), between pp. 356 & 357]

1: Hollis G-5 (ca. 1894-1904) 1905

FL12 Masai FL12

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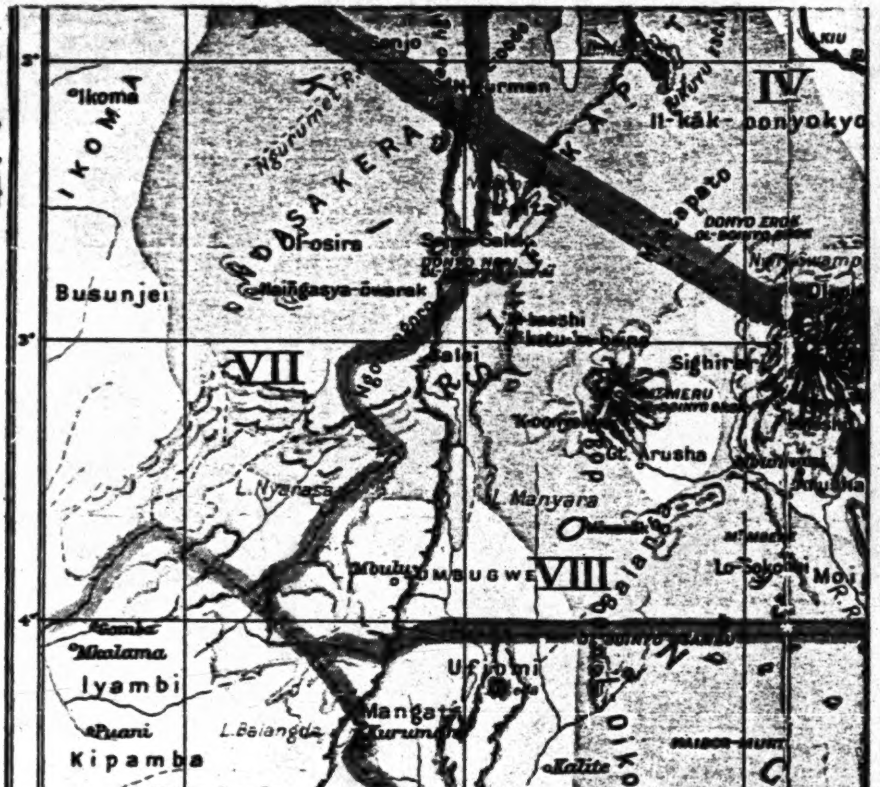

Ikoma
IKOMA
Ngurumet R.
Sonjo
Ngurman
IV
Il-kâk-ponyokyo
SIKIRARI
DONYO EROK
Ol-osira
Busunjei
Naiñgasya-ŋwarek
Salei
VII
Sighirari
MERU
Koorgana
Gt. Arusha
Arusha
L. Nyarasa
L. Manyara
Mbulu
UMBUGWE
VIII
Lo-Sokonoi
Moi
Mkalama
Iyambi
Ufiomi
Mangati
Kurumdi
L. Balangda
Puani
Kipamba
Kalite
Il-Dikopo (Il-Lumbwa)
NDIGIRI HILL
Mariambanda
Usigiri
Mkota
L. Balangida
Masi
Kondoa-Irangi
Muni Kondo
Turu
Uah
Wondo
Bunungi
Puma
Kwa Towera
Ndaseta
Urimi
XIII
XII
OL-DONYO KITOK
Mamboya
Sobora
Saranda
Kilimatinde
Ngombia
Mumbe
Nguu
Kiteto
Irindi
Mbahi
Mseke
Mombo
Mpapua
SCALE OF MILES
0
10
20
30
40
2°
3°
4°
5°
6°
35°
36°
37°

William Stanford & Company, Ltd.

PROVINCES: I Kisumu. II Naivasha. III Kenya. IV Ukamb

IX West-Usambara. X Tanga. XI Pangani.

Railways ——— *Boundarie*

Masai names writte

Masailand marked th

[End Map (C), between pp. 356 & 357]

1: Hollis G-5 (ca. 1894-1904) 1905

FL12 Masai FL12

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103
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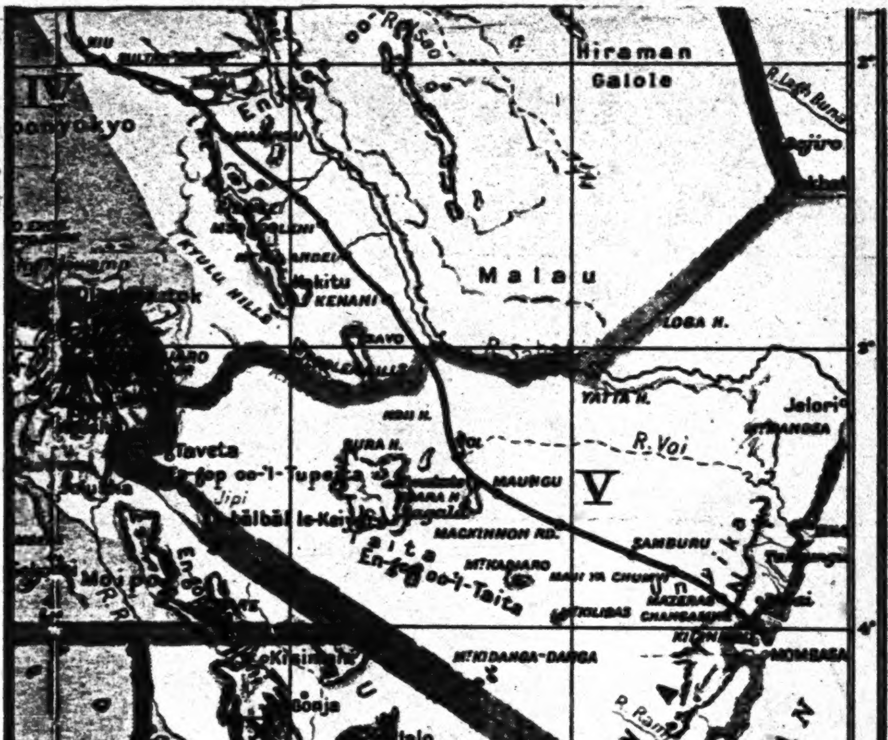
133
496
634



Hiraman
Galole
Malau
IV
V
XI
Kyulu Hills
Makitu
Kenani
Taveta
Jipi
Taita
En-gop oo-'l-Taita
Maungu
Mackinnon Rd.
Samburu
R. Voi
Jelori
Mombasa
R. Ramisi
Wasin I.
Indian Ocean
Tanga
Pemba I.
Pangani
R. Msangasi
Kipindu
Zanzibar I.
Mt. Kadiaro
Mt. Kidanga-Darga
Gonja
Buiko
38°
39°
40°
3°
4°
5°
6°

The Oxford Geographical Institute

, IV UKAMBA, V SEYIDIE, VI TANALAND, VII MUANSA, VIII KILIMA NDJARO,

PANGANI, XII MPAPUA, XIII KILIMATINDE.

Boundaries of Provinces ▬

mes written in Red.

d marked thus ▬

[End map (D), between pp. 356 & 357]

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[For the translation into English of various Masai grammatical terms, see category 193.]

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[For data on Masai grammar, see category 116, pp. 9-102.]

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[For the native text and English translation of various Masai literary works, see in general category 116, but more specifically: Masai stories on pp. 103-237; proverbs and sayings, pp. 238-252; enigmas, pp. 253-259; and myths and traditions, pp. 264-281.]

[Information on Masai medicine men and their primarily divinatory functions in the society will be found in category 791.]

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[Information on the priest chief and his functions as head of the Masai priesthood will be found in category 791.]